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Church Management

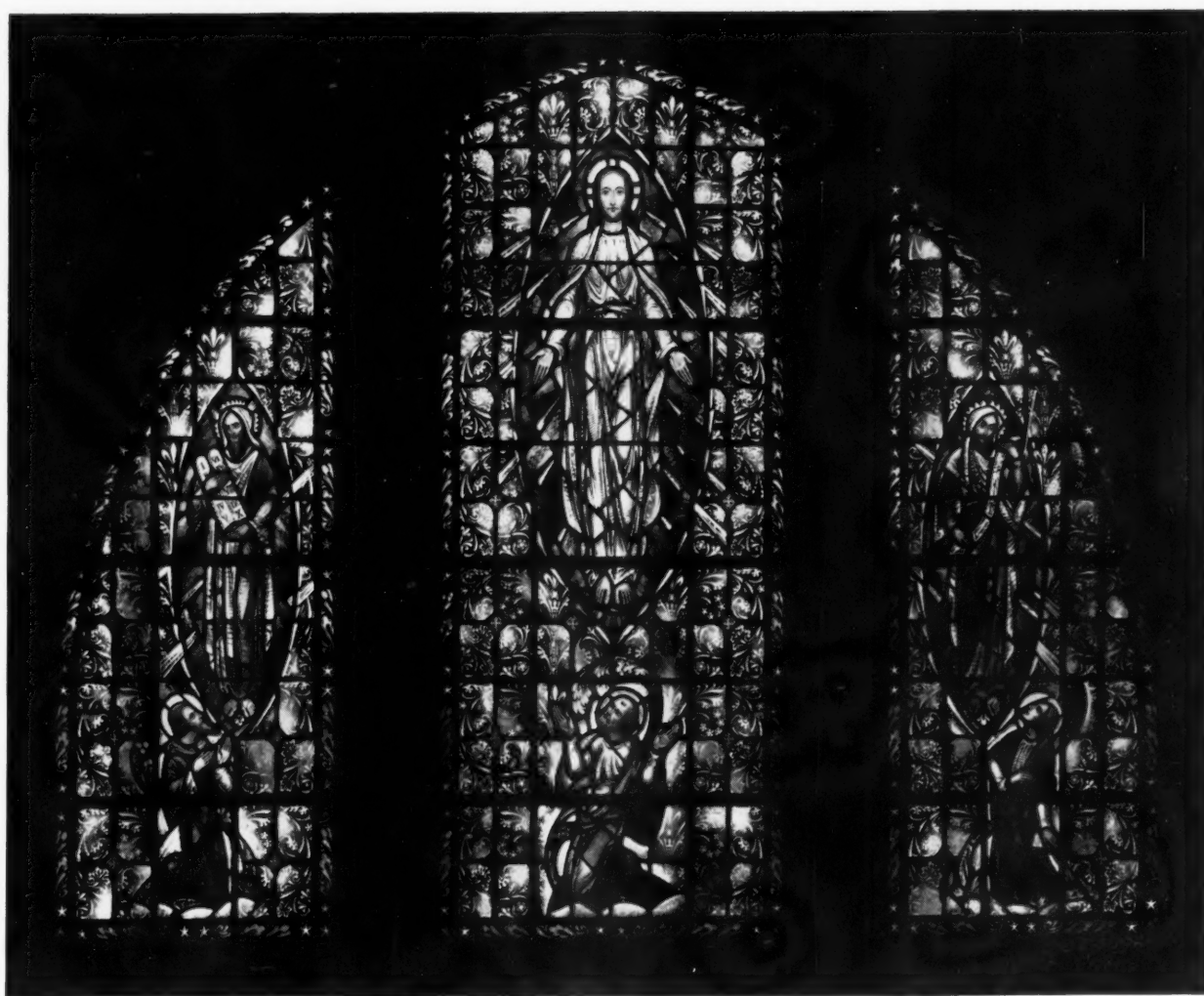


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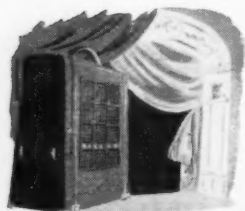
SEPTEMBER
1948



VOLUME XXIV
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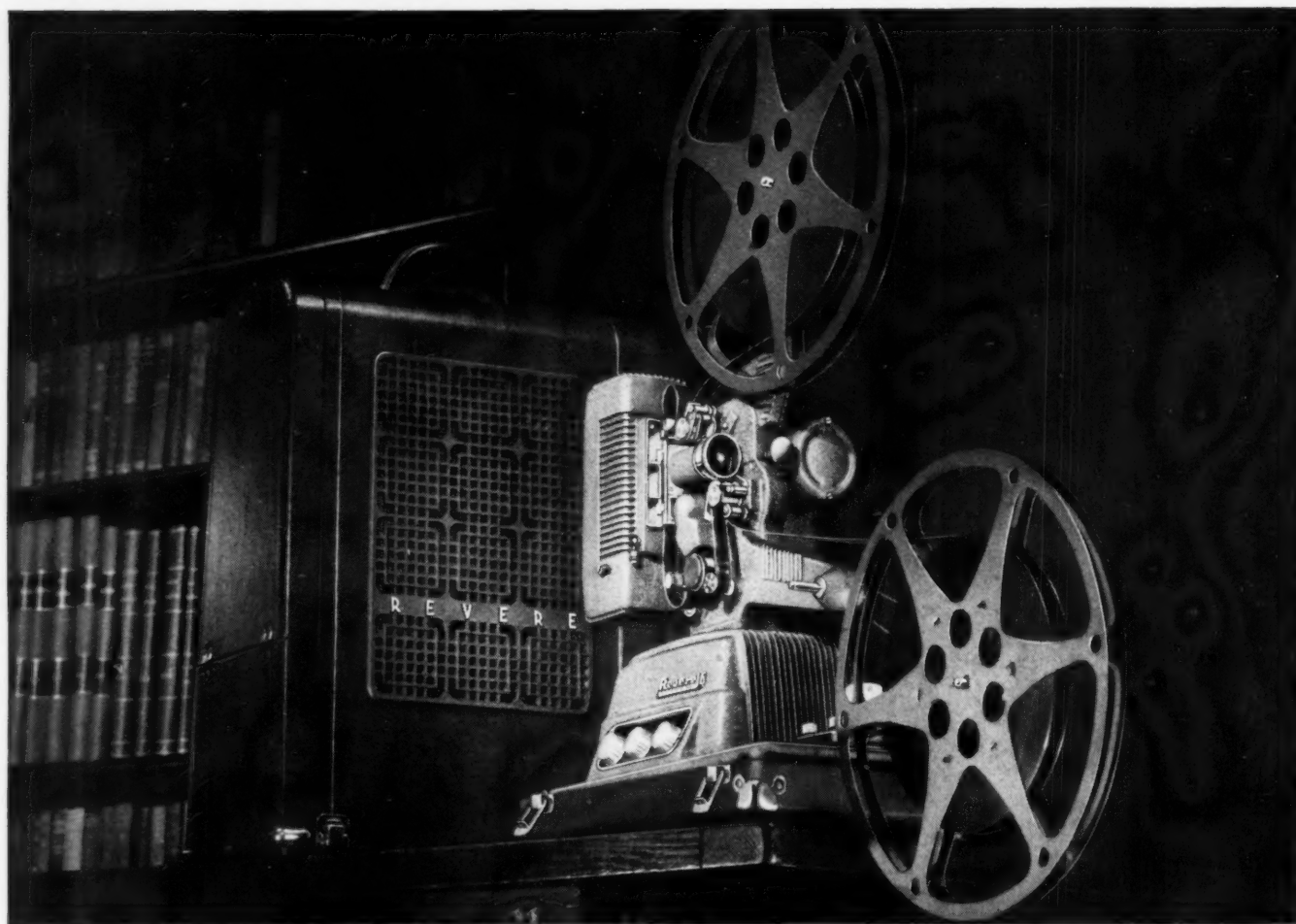
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* * *

Fortunes can be lost in the wrong kind of new ideas.

* * *

Put your faith into practice and it will become a greater faith.

* * *

Kindness has converted more sinners than zeal, eloquence, or learning.

* * *

When you oppose change you may be slowing down.

* * *

Good thoughts, combined with actions, produce astonishing results.

* * *

To appreciate is to be happy, and happiness is the real aim in life.

* * *

Often we learn compassion only through suffering.

* * *

A wise man knows when and how to be silent.

* * *

Enjoy the going—and stop thinking so fiercely about getting there.

* * *

Unless good intentions are followed by fruitful deeds, they avail nothing.

* * *

Unkind thoughts may unconsciously cause unkind words.

* * *

Grudges are an expensive luxury. Regardless of how grave an offense may be, it is far better to forgive than to seek revenge.

* * *

Are you telling the world all about how wrong you are? Don't go tattling your faults to others. Don't talk yourself down.

* * *

We have all seen the person who is so absorbed with pen-and-paper morals that he has never entered life situations.

* * *

The emotionally mature person isn't thrown off balance by words of undue praise or unfair censure.

* * *

Often self-consciousness is due to lack of sympathy, lack of faith in others. It is a certain aloofness from the world, an anticipation of hostility. It is a sign of mental aristocracy.

* * *

The real value of tact lies in this: that it relieves tension and glosses over situations that might endanger friendship, self-respect, or even the professional or personal standing of anyone of us.

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TABLE of CONTENTS

SEPTEMBER, 1948

Church Administration

The Step-Up Pledge Card—John H. Sandmeyer.....	13
Photo-Offset for Effective Publicity—William M. Hunter.....	15
Opaque Projector Has Many Uses—Arthur J. Kindred.....	16
Church Calendar for September-October.....	23
Let Your Duplicator Produce.....	31
Three Birds With One Stone—Observer.....	45
Administration of Testamentary Trust Funds—Arthur L. H. Street.....	59
New Products for Churches.....	70
New Films for Churches.....	72

Worship

The Story of the Cross—Ray C. Winningham.....	10
A New Marriage Ceremony—Charles D. Ebersole.....	18
We Worship Today With the Plymouth Congregational Church, Utica, New York.....	28
A New Approach to the Pastoral Prayer—Millard M. Gifford.....	66

Religious Education

The Evolution of Week Day Religious Training.....	24
---	----

The Minister

Ministerial Oddities—Thomas H. Warner.....	6
Shepherds' "Crooks"—Amos John Traver.....	9
Community Service Through Radio—Paul O. Madsen.....	42
Recorder Aids Diction of Army Chaplains.....	52

The Minister's Wife

Blessings on the Baby Sitters—Shirley Pollock.....	22
--	----

Homiletic Material

Selected Short Sermons—Earl Riney.....	3
The Miracle of the Jungle—Ernest Gordon.....	11
Productive Pastures—Hobart D. McKeehan.....	32
Poetic Windows.....	34
Selected Prose.....	35
Why a Certain Lizard Wears a Slack Suit—G. B. F. Hallock.....	46
Ministering to the Distressed—Donald K. McGarrah.....	48
Closing Scene—Philip Jerome Cleveland.....	54
The Anatomy of Hope—Arthur A. Wahmann.....	56
Illustrative Diamonds—Paul F. Boller.....	68
Biographical Sermon for September—Thomas H. Warner.....	73

The Church at Work

Publicizing CARE.....	39
World-Around Angelus.....	47
Foreign Missions Program of Advance.....	50

Books

Book Brevities.....	40
Reviews of Current Books.....	60, 61, 62, 64, 65

Editorials

Too Old to Hate—After Fifty Years—The Minister in a Socialistic State.....	7, 8, 69
--	----------

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THE EDITOR'S DRAWER

Deagan Announces Electric Carillon

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William H. Leach.

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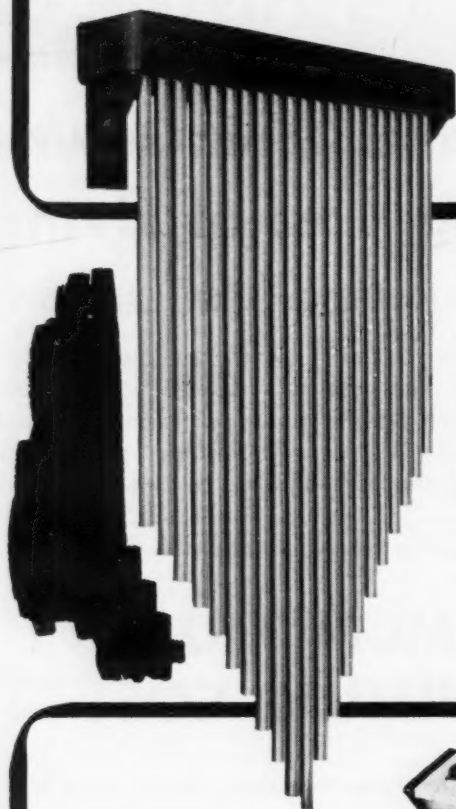
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Ministerial Oddities

Collected by Thomas H. Warner

Dr. F. Townley Lord, president of the English Baptist Union, sent a telegram to Princess Elizabeth congratulating her on her marriage. It was acknowledged by a telegram addressed to "The Lord President of the Baptist Union."

* * *

The Free Church of Scotland Assembly passed a vote of censure on Princess Elizabeth and the Duke of Edinburgh for visiting the races and a night club on Sunday on their visit to Paris.

The archdeacon of Lewis described this action as "bosh and muddle-headed thinking about the moral law." "When two members of our royal house go to France, and formally do their duty to God by attending divine service on God's day, and the second part of that day behave themselves naturally and simply as the people of that country normally behave, there is an outcry by the Sabbatarians, who ask them to have respect for the Christian conscience of the nation."

* * *

Vatican prelates said the wedding in Athens of Princess Anne and former King Michael is "no marriage" in the eyes of the Roman Catholic Church. They declared that Anne had placed herself outside the communion of the Catholic Church and incurred "a grave sin" in marrying Mihai in the Greek Orthodox faith.

To rid herself of her state of "grave sin" the prelates said, Anne would have to make formal profession or give evidence of repentance, and undertake—with Michael's agreement—to raise their offspring in the Roman Catholic faith.

* * *

Catholic motorists can say the rosary while driving their cars, with an invention by Rev. Caspar A. Heimann of St. John's Cathedral, Cleveland. Plastic clips on the horn ring take the place of the usual beads.

* * *

In an article in the *Catholic Universe Bulletin*, Rev. Richard Ginder wrote: "Baptism is necessary. That's Catholic teaching. . . . It's a case of either—or: either be baptized or be shut out of the kingdom."

"And so, while it's the law of our church that a priest is to do the baptizing ordinarily, every Catholic is taught to baptize in case of emergency. In fact baptism is good even when its conferred by non-believers—even by atheists, as sometimes happens. . . .

(Turn to page 12)

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XXIV
NUMBER II
SEPTEMBER, 1948

Too Old to Hate

THE editor of *Church Management* has received many letters of rebuke for editorials which we have published and which have been directed toward a rising phobia of Russia in our country. Most of these letters were kind. Occasionally one accused us of joining the Communists. A fair portion approved entirely of the attitudes expressed. But many of them were written by men who were grieved that the editor had been taken in by Soviet propaganda.

We think that these letters should be taken seriously and that these correspondents, as well as many more, will be interested in some biographical data which will help to explain the attitude of the editorials.

The editor was born just two years after the notorious Hay Market riots in Chicago. The popular sentiment against labor agitators led to execution for murder of four innocent men. Subsequent history has not only proven their innocence but has revealed that leaders and public officials were conscious of it at the time. They were executed because they were considered trouble makers. One had been heard to say that if labor did not get a better deal it should learn to use dynamite. Fear, flamed by powerful newspapers, controlled the public thought. Honest people were caught in the evil spirit.

In one form or another our entire sixty years of life has seen a continuation of that fear and hate psychology. The earliest hate movement we can personally recollect was the infamous old American Protective Association (A.P.A.). This was directed at the Roman Catholic Church and its adherents. We were told that the church planned to conquer the United States, that the churches themselves were arsenals with secretly stored arms, and that a

good Roman Catholic usually carried a knife or a gun and considered it necessary to kill every Protestant he conveniently could. We children shivered in our beds when footsteps in the night awakened us. We were sure that it was the Catholics who were out on their nightly raids of terror.

As we grew older and observed independently we found that most of our Catholic neighbors were very much like ourselves. They played, loved, worked, raised families, tried to pay their bills and went to mass. The church arsenals were dream children which eventually dissolved into the atmosphere. We learned how wrong we had been. Hate was taken off that scapegoat but it soon found another.

Our second hate experience was with one directed against the Jews. Spearheaded by Henry Ford's famous *Dearborn Independent* America was stirred to fear and hatred. Documentary evidence in the form of the faked Jewish protocols was introduced. But the imaginative mind went a great deal farther than that. We were led to believe that the Jews planned an economic conquest of the world, that they controlled the great banks, that in secret rites they sacrificed human flesh. The result was pogroms in some parts of the world and hatred of Jews among many good people in the United States.

The whole thing looks absurd now. But the spirit was wild in that period. We remember the seriousness with which college students discussed the matter. And strange enough, as we write this, a communication in the mail revives this entire hysterical approach.

The third hate of our experience came with the First World War. The small parish we served contained a small minority of German people. They were simple, hard working farmers who wanted to raise their families in the fear of God. But under the influence of war

propaganda they became terrible Huns and were subjected to a tremendous amount of undeserved abuse. Tradesmen took advantage of them, children raided their gardens; every war bond campaign put pressure on them. Unless they invested liberally they were threatened with annoyance. The attitude was justified neither by truth nor justice. They were good law-abiding citizens. Yet if one refused to hate them he was suspected of having pro-German sympathies.

In the Second World War this was duplicated with the hate being directed against the Japanese. Their farms and homes were taken away from them and they were placed in concentration camps and scattered around through the cities of America. We have nearly three thousand of them in Cleveland. Churches debated receiving them. Those who suggested they might be Christians were accused of un-American sentiments. So far as I know not a single one of these Japanese Americans in our city was ever found guilty of any crime. They proved to be industrious and loyal. The government, later, ashamed of its own policy of hate, has tried to atone for the injustice. It was a belated recognition of the unfair power of hate.

Right now the scapegoat is Russia and the Russians. Some tell us that to be good Christians we must hate Russia and Communism. My answer is that I am too old to hate. I have seen, through the years, the same story repeated time and time again. It is the story of the rise of hate, the persecution of the scapegoat, the departure from justice and common sense, the crippling of the spirit of liberty.

For instance, with other editors we were invited during the war to see previews of motion pictures exalting Russia. We thought the "Song of Russia," a beautiful production. "North Star" lacks beauty but did show the Russians as a dynamic, hard fighting, courageous people. Now the same agencies are urging that we see "The Iron Curtain," and get the real true story of Russia. Perhaps, if we wait a little while our government's foreign policy will be changed and the later real story will be presented.

Some tell me that this new hate is different. It probably is. Each of the instances I have mentioned differs from the other. But the frame-work is the same. There seems to be something in the nature of our people that demands we must hate and fear someone.

But suppose this is really different. What

then? Suppose there are Communists at every keyhole and hiding in every office. Suppose we are wrong and that the fear of Russia is justified. Well, we grant the possibility of being wrong on our analysis; but we still feel that the man who errs on the side of tolerance and brotherhood may be spiritually right.

If there has been disloyalty on the part of Americans to the point that they have plotted the over-throw of our government, I believe that the guilty ones should be punished. This is as true of Russian sympathizers as of anyone else. But hatred of an entire people is unchristian and imbecilic.

One thing is sure. The editor has lived too many years to ever again join a brigade of hate.

After Fifty Years

UNION THEOLOGICAL SEMINARY, New York City, graduated thirty-seven men in 1898. Fourteen of these are still living. They did not all get to the reunion to celebrate the fifty years of their ministry but they did respond nobly to a questionnaire sent out by Franklin P. Reinhold of Bay Village, Ohio, one of the class. Our friend, Dr. Reinhold, has let us see the replies of the questionnaire.

The fourteen report forty-two children, sixty-three grandchildren.

The average pastorate was 9.7 years, the longest single pastorate was 39 years. One, a teacher, has had 41 years of continuous teaching.

Twelve of the fourteen are against universal military training.

But the big question was this: "Do you think that the teachings of Christ are fully adequate to meet the needs of our distressed world of today?"

Here was enthusiastic agreement. The answers ran like these: "Yes, and nothing else"; "By all means"; "Yes, and the only ones for the whole world"; "Absolutely"; "I see no other permanent solution for our modern world conditions"; "They were given centuries ago and, as yet we have not reached them in their essential meaning and application."

These comments from the veterans of fifty years should bring a sense of shame to many of us who have allowed our faith to waver under the assaults of cynicism of today's world. It is well to be reminded that the truths of Jesus are timeless.

Shepherds' "Crooks"

A Study in the Pastoral Ministry

by Amos John Traver*

Readers of Professor Traver's article, "Preacherisms," which appeared in our issue of February, 1948, will welcome this new contribution from his pen.

PASTOR is the literal interpretation of the word "shepherd." No ministerial title has meaning more exact and exacting. Jesus himself delighted in the term, for it describes his own mission. Teacher, preacher, leader, prophet, priest, king, Lord, Saviour—all find their connotations in the Good Shepherd who knows, leads and saves his flock.

It was a high honor granted to Peter when Jesus commissioned him to shepherd his flock. This honor all share who have heard the call to the Gospel ministry. As under-shepherds the whole varied responsibilities of Christian leadership are implied. Evangelism, stewardship, education and merciful works are all shepherd business. They are phases of one ministry. Each plays its part in achieving the divine purpose of the flock in Christian commitment, fellowship, nurture and service.

The good shepherd is first a shepherd at heart. A hireling may do a passable job for a time in the formal duties of a shepherd. He has no resources for hours of emergency. He does not love the sheep. What happens to them is important only in relation to his own career or comfort. He may look after the ninety and nine in the fold, specially the fat, healthy and wealthy members. He will have no patience with the curious minded, stubborn-headed rams, the silly ewes, or the skittish young sheep who are always finding holes in the fold-wall and are forever wandering when at pasture. The lambs will seem a trial and a nuisance. His attitude toward them will be perfunctory and impatient. They have some future value for the flock but do not seem worth great effort to conserve them. He does not understand them, nor trouble himself to train them in the safe ways of the flock.

The good shepherd is a lover of his sheep. He knows each of them by name. Each member of the flock has personality worth cultivating. He knows which sheep need prodding and which

need restraining. He knows their likes and dislikes. He watches for signs of physical or mental ailing hoping to apply well-known remedies before their condition becomes acute. He misses the absent and will be restless until he has brought them back into the fold. His love for them makes him alert for their every need.

No one should be doing work that he does not enjoy. A gardener, asked why he was so successful in growing roses, answered "I think it is because I love roses." All about us are men and women who are "wage-workers." Ruskin called them "humbugs." Carpenters who misuse the good wood and tools of their trade; plumbers who sacrifice workmanship for easy, quick profits; physicians who debase their holy calling by practicing for personal reputation and fat fees; teachers who tolerate their pupils and never seem to realize their unparalleled opportunity for helping youth learn to think and live; business men who lose the sense of value for human personality in their concern for profits; politicians who "march forward with one ear to the ground," and compromise their convictions for the sake of office. The most deadly failure of all is the pastor who is motivated by anything less than a zeal for souls, learned at the feet of the master-seeker, Jesus, the Good Shepherd.

Pastoral services literally cover the entire life-work of the under-shepherd. We leave for another occasion reference to his preaching-teaching duties. It is enough to say that unless the shepherd-heart governs a pastor's preaching, it will be coldly academic: Great preaching stems out of constant sympathetic contact with people. A pastor who is among his people, in and out of their homes during the week, will know how and what to preach to them on Sundays. The calling ministry is central to the whole program of pastoral services.

Pastoral Calling, A Must

Now and then a rare pastor will insist that his first and only duty is to preach. He will pass off his calling responsibilities by saying, "They know

where I live. If they want anything, let them come to me." They may cite the legendary story of G. Campbell Morgan.[†] It is said that his vestry came to him with complaints about his failure to call on his people. He is pictured as putting his feet on his desk and pointing to them and then to his head, saying, "There, brethren, it is either one end or the other. Take your choice." Having been under the spell of this great Bible teacher and preacher in my youth, I do not believe the story. There was too much warmth and human understanding in G. Campbell Morgan to believe that he failed in any pastoral relationship. If the story should be true, I should answer that first a man must be a Morgan before he could claim any immunity from the rule that "a home going pastor makes a church going people."

Our greatest present day preachers report thousands of calls each year. Even though they have a staff of visitors they take their share of the calling and counseling load and would not give it up at any price. They have found that purpose and power in preaching not only stem from a love and knowledge of the inspired Book, but also from intimate contacts with people where they live and work. The eloquence of the preacher does not fill the church. Many a "middling poor" preacher faces a church full every Sunday because he has worn out tire treads and shoe leather in his rounds of pastoral calls.

The true zeal for souls is not satisfied with the experience of preaching, however precious to him. The Good Shepherd has left small record of his formal sermons. The gospels are full of his personal interviews, the pleading of soul with soul, that gave meaning to his preaching. The relative importance of preaching and pastoral calling ought never to be raised. It is not an either/or question.

Crooks and Quirks

We do not use the word "crooks" in any historical meaning. It is not here a symbol for the shepherd's authority. Perhaps euphony alone justifies its use here. We are not thinking of "crooks" in any FBI meaning. We speak of

[†]This apocryphal story is a persistent one. It is usually credited to Alexander Whyte, but others including Campbell Morgan, have been mentioned as the originator. "Church Management" would like information regarding its source. If readers can help us we shall be glad to hear from them.

*Professor of practical theology, Hamma Divinity School, Springfield, Ohio.

"crooks and turnings" in our pathway. Perhaps the word "quirks" would better suit our purpose. We want to consider some of the calling habits that destroy the effectiveness of pastoral calling. Most shepherds follow some "crooks" in their pilgrimage about the congregation. They may be avoided if made aware of them.

It is as necessary for a pastor to learn the art of conversation as it is to learn the art of preaching. The easy patter of a salesman will not do. Our conversation can be a means of grace. It ought so to be. It would be well if a pastor would spend some time in meditation and prayer before he starts out on his round of calls. What truth, what information will help to make Christ and his church more vital in the homes of the parish? This is no excuse for re preaching last Sunday's sermon. Nor can it mean a hard and fast purpose to say certain things in each home. He will be alert to follow the lead of expressed needs as he finds them. A good pastor is a good listener, both to his people and to the Good Shepherd who comrades with him wherever he goes.

Henri Bergson wrote "The way that what we do not need for our immediate purpose is not brought into consciousness is even more wonderful than the way in which what we need comes in... Concentration is largely keeping out the irrelevant." The good under-shepherd is constantly under guidance of the Holy Spirit. He does not enter a home to dominate the conversation or to promote some cause however worthy. He comes as the ambassador of his Lord.

Gossip and Humor

Gossipy pastors may entertain but are as destructive to the peace and harmony of the parish as the proverbial "ladies-aiders." He learns so many "interesting" things as he goes from house to house. His sense of humor may lead him to use them for loss and not for gain. He may catch Mrs. A in her dust-cap, with mop in hand at 3 p.m. Or he might have noticed that he could write his name in the dust on Mrs. B's piano-top. Or mother C may tell him of the escapade of her son in school. His ears and eyes will be full of the inconsistencies and mishaps of many homes. But he follows a dangerous "crook" when he gossips about them. It is his business to turn and keep the conversation in safer channels.

Is he a good story teller? It is his privilege to carry good cheer about the parish. He wants to be welcomed. He is no wet-blanket to dampen the joy that should mark a Christian home. Yet his gift at story telling may be his

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THE STORY OF THE CROSS IV

This series is designed and executed by Ray C. Winningham. Reprints are being made available for any who wish them.

down-fall. He can be so easily spoiled and may be led into telling some stories that are off-color. He will win a laugh but lose respect. When those deadly pauses seem bound to occur in the conversation, it would be better to remember the calling theme with which he set out on his afternoon calls. Perhaps a wise question may open a gate for confidences that will expose the real needs of the family. A true zeal for souls will keep him from the deadly "crook" where gossiping, story-telling pastors lose their way.

How Many Calls?

The statistical mind is another pastoral quirk. If Dr. Buttrick makes 1000 calls each year and is a great preacher, the logic seems to be that it takes 1000 calls to make a great preacher. Or if he wants to be super-great, he may increase the number to 2000 or 3000. There is also a card

index in his office, a hard master! To get around the parish in one year he figures that he must make twelve calls five days each week. So the meticulous pastor rations out his days, fifteen minutes to a call, and breezes in and out of the homes of his parish like a marathon runner. Of course he can count cards left at the door as calls, even though the family is out. He hopes that will happen often enough to help him get ahead of his schedule. What an impressive report he can make at the end of the year to his congregation! Certainly a pastor needs a schedule, his work must have system, but it must never over-shadow the pastoral purpose of his calling. He can not stand on one foot, watch in hand, evidently impatient to leave, when members of the family are just beginning to feel the release of telling their

(Turn to page 14)

The Miracle of the Jungle

The Story of the Birth of the Church in Captivity

by Ernest Gordon*

WHAT happens when a man's props are taken away from him?

When he's torn away from all that our present day civilization means, and plunged into the most primitive of conditions? When city streets give way to jungle paths and modern buildings to bamboo shacks? When there isn't enough to eat and men die of starvation? When there aren't any hospitals or drugs and men become ill and die? When whole camps are wiped out by cholera? When starving and sick men are forced to work beyond the limits of their endurance?

What happens to a man's faith and what place is there for the church? First you pray for a miracle. You ask God to come in and help you in your suffering. But he doesn't—nothing happens! Then faith dies and you feel like hating God. Religion becomes a farce and the law of love seems to be no more than a pretty fiction. The law of the jungle becomes the law of life; the weak go to the wall; and each man fights for himself.

Then when life has sunk to its lowest ebb something does happen. The miracle does take place, although not in the way you had expected. This is the story of that miracle.

Singapore fell on the 15th of February, 1942. I was one of about a hundred men, the survivors of a proud Highland Regiment. We had started the Battle of Malaya with over a thousand strong and had been reduced to a remnant. From Singapore I had escaped to Sumatra and from Sumatra had escaped again with nine others, in a native sailing boat only to be captured a thousand miles away from Singapore. We were taken back to Singapore and incarcerated in a crowded prison camp. Most of the prisoners of war were men who had been sent as reinforcements, in time to be captured without firing a shot. Morale was low. It always is when you are on the losing side. The Japanese had no organization prepared to deal with such large numbers of Prisoners of War. Everything was in a state of chaos.

The first days of our captivity were anything but cheerful. Our rations consisted of twelve ounces of rice per

day. It was usually bad rice which didn't make matters any better. We tried to make stews out of hibiscus leaves and roots, but they tasted so awful that we could hardly eat them.

There was no definite news of the outside world. We were completely cut off from home. Men, in an attempt to cheer one another up, started all sorts of fantastic rumours which ended up by making us more depressed than ever.

In those early days, church services were allowed and most of us flocked to church. We thought that church-going was a kind of insurance policy taken out with God against suffering. Men who had never gone to church in their lives before, suddenly became religious enthusiasts. We read the Bible and were able to foretell the end of our present tribulation from a system of numbers and events. We prayed to God as we had never prayed in our lives before and pleaded with Him to come and save us. We prayed—but nothing happened. Conditions grew worse instead of better. We felt that God had cheated us. All we had asked of him was a miracle which he would not or could not perform. For many of us faith died—and even life itself. We felt that no one cared. Our government had failed us. We were forgotten men. God was a mockery and religion a farce.

The strong lived at the expense of the weak. It was a case of every man for himself. Conditions became still more difficult. We were forced to work like slaves upon "The Railway of Death," between Siam and Burma. The spark of life burned low—the law of the jungle had taken over all the laws of decency and convention.

Practically each one was sick. I was thrown into a so-called hospital, suffering from paralysis caused by untreated diphtheria, dysentery, malaria, beri beri, and tropical ulcers. There were between three and four hundred of us in that hospital. There were two British medical orderlies to care for us, but they were so busy carrying out dead bodies that they had no time to look after the living. The place was swarming with bugs, lice, scorpions and centipedes. The stench was worse than one could possibly imagine. Other camps were even worse than

ours. Cholera and starvation were taking their toll. The great tragedy was that most of those who died were only boys of about twenty or twenty-one. I was quite old—I was twenty-five. For many of us there seemed to be nothing left worth living for—and compared to such a life, death wasn't so bad. We had lost the will to live. We had reached our darkest hour.

The Miracle

Then something happened! What it was I cannot say. I know of no psychological or sociological explanation—there is none! All I know is that for no apparent reason the whole atmosphere of gloom and despondency was lifted. Men began to help one another. This was the miracle! We had at last realized that man cannot live by himself alone. That life doesn't revolve around ourselves but around an external centre. We determined to find that centre! Out of the minute amount of pay which we received from the Japanese we began to subscribe for the upkeep of the sick and disabled. Some risked their lives nightly by stealing out past the Japanese guards in order to contact Siamese and Chinese Christians from whom they received medical and financial aid for the camp. Men who had lost limbs because of severe tropical ulcers, made artificial legs (out of pieces of wood and strips of old tin cans)—for themselves, and later for the new limbless. Study circles were formed and held after working hours. Cooks took a keener interest in their work and learned, by experiment, how to make a variety of dishes from rice.

There was a re-awakening of life. Men learned how to smile once again. Soon there came a demand for a church. So one was built. It was but a poor affair of bamboo and attap-grass, and yet it had its own air of sanctity. Services were held at night by the flickering light of a lamp made from the bottom of an old can with a piece of string for a wick. The lamp stood in front of a home-made wooden cross on a bamboo altar. It typified eternal truths; of the cross which stands above time and men; of the light that never will go out. Men came to church and felt at home. They came again and brought others. It wasn't long before it was obvious to

*Minister, Park Congregational Church, Greeley, Colorado.

all that a church had become the Church—the centre of our new way of life. Demands were made for religious instruction and many who had hardly ever been inside a church before, on asking to be made members, were received by the right hand of fellowship. The membership of The Church included Methodists, Baptists, Presbyterians, Congregationalists, Plymouth Brethren, Salvationists, Agnostics and those who had been just nothing at all. With the deepening of religious life there came an enrichment of life and a loving sense of community.

Three revelations were given to us.

1. The revelation of oneself as a spiritual being—as a potential son of God.

2. The revelation of one's neighbour as Brother.

3. The revelation of God as a loving father, who cares for his children and is nearer than we can ever realize.

One man expressed his views by saying, "We're all Jock Thamson's bairns, and we've all got to hang together." We are all God's children and we've all got to help one another. It is the same thing!

And so was born The Church of the captivity in Siam! Its influence spread far beyond its own boundaries and was testified to by the sacrificial devotion and loyalty of her members who had found God present with them and who had learned to love one another.

At first, men had thought and prayed only of and for themselves. Then they had ceased to care. From the ashes of their faith, however, was born a new hope. The Holy Spirit was at work in men's hearts to bring forth his fruits of "love, joy, peace, long suffering, gentleness, goodness, faith."

At first they had looked to God to save them by supernatural means, but the miracle for which they prayed came quietly and unheralded. The miracle—for it was a miracle no less—was the presence of God with us. In the hour of our deepest need, we found that we had been given the power to overcome all things—starvation, homesickness, despair and even death itself.

The Singing Church

And so after three and a half years the end came. At first our hearts felt so numb that we couldn't believe that it was true. Then we started to sing. Public singing had been forbidden by the Japanese, but now we sang with such enthusiasm that the hills and the jungle re-echoed with our songs.

The first white man to bring the news of our release was an American paratrooper from the middle west. We carried him shoulder high round the camp and then asked him to tell us something about the outside world.

Mr. & Mrs. John Doe Grace Methodist Church

Doe

My Pledge - June 1, 1948 to May 31, 1949

CURRENT EXPENSE
WEEKLY

WORLD SERVICE
WEEKLY

Can I Take A Step Up?

This Year's Pledge

\$.85

Last Year's Pledge

God Helping Me, I Can.

This Year's Pledge

\$.35

Last Year's Pledge

Signature _____

Address _____

Date _____

THE STEP-UP PLEDGE CARD

This card, says the author, produces a definite action on the prospect. He thinks in terms of an increased pledge. Two colors are used in the original card.

We were then flown back to Rangoon where we were received by Ladies of the Red Cross, the Nursing Sisters and Women's Voluntary Service. We had trained ourselves to stand up to brutality and suffering—but kindness was something we could hardly face. We crept shyly into corners so that we could conceal the almost stifling lumps in our throats.

In prison camp we had discovered a way of life that was strangely sane. Can you wonder if we were disappointed at the crazy world of politics in the so-called civilized world which we now had to face? Can you wonder if we felt that the churches of the various denominations fell far short of our conception of The One Church—The Universal Church—The Body of Christ?

We had learned through suffering what are the supreme values in life. We had learned to give instead of taking—to love instead of hating. We bear no grudge to our former captors—how could we in the light of what we had learned?

We had learned what the church really means. Perhaps the church may have to be taken away from us in the west in order that we might learn to appreciate its worth.

Ministerial Oddities

(From page 6)

Only the one baptizing must make sure that he intends to do what the church does, that is, he must not act merely in play or as a joke, he must be serious.

"But what of people who have never heard of baptism? You ask. Well, in general we leave such matters up to the goodness of God. We know that he loved us enough to come down and die for us, and yet we have his solemn assertion that baptism is absolutely necessary for entrance into heaven. Each of those facts is true."

* * *

At Kingsteignton, England, twelve choirmen who struck to protest the playing of jazz on the parish church organ, agreed to return. The church officials acknowledged there is sin in syncopation and banned popular music from the church. The choirmen had voted not to sing another note after hearing a choir boy play "Teddy Bear's Picnic" on the organ. The vicar refused to suspend the choir boy, and not a note was sung in the church for two Sundays.

* * *

John Newton, slave-trader and seaman from his eleventh birthday in 1736, who called himself the "old African blasphemer," lived to write one of the loveliest of our hymns, "How sweet the name of Jesus sounds." He found himself in the year 1748, homeward bound, riding one of the worst storms in his experience. Fear seized him, yet out of the terror of the raging elements there crept upon him the presence of his Redeemer. The day was set aside by Newton as ever after to be remembered in "humility and thankfulness." Newton became a clergyman of the Church of England.

The Step-Up Pledge Card

It's a Simple Thing; But It Works

by John H. Sandmeyer*

THROUGH the years church budgets have been a hobby of mine. Each separate solicitation has brought to light some needed change of approach or modification of plan. Each change however slight has brought its valuable lesson. The latest thing to turn up is a new pledge card that has found gratifying acceptance both with the finance committee and with the congregation. There may be some value in detailing the experimental steps by which we have arrived at our new approach.

Since the church was currently running in the red, it was decided to apportion the budget. There would be needed just so much money. There would be just so many people from whom the money must come. So the finance committee apportioned to each what appeared to be his just share of the current budget and also of the benevolences. A pledge card, with the required weekly payments written in, was sent along with a letter of explanation detailing the budgetary needs, and strongly setting forth that the sums written in, were not by any means arbitrary, but must be thought of as a suggestion only. Indeed some would feel the suggested amounts were too low for them, in which case they might be increased; others might find the suggestions too high; in this case there should be no hesitancy in lowering the figures. The returns were surprising. A few cut their pledges; a few raised theirs. The few who raised theirs more than offset those who reduced theirs. The net result was that the budget was over-subscribed and over-paid.

It was apparent that the church was lame in its missionary giving. Indeed a considerable number had been giving nothing to benevolences. And I fear the committee was considerate of those whom they believed lacked missionary interest. So that only about a third of the congregation was "suggested" for benevolences. And most of the lowering of pledges came to be benevolences. Benevolences would be the thing to watch the next time pledges were taken. When that time arrived the committee reluctantly acceded to putting down on each pledge along with an amount for current items,

something for benevolences. In a number of instances this was no more than a nickel. There was an amazing response. In the first place no one lowered his current apportionment; but several lowered the benevolent allotment, and no one really reneged entirely on the benevolences. The result was that we greatly improved our benevolent standing—indeed doubled our benevolent giving. One item did not escape the committee: the asking for benevolent pledges had secured the current budget against reduction, for those who wanted to cut their pledges, cut only the benevolences; but although they cut down on benevolences, they still gave something, even where they had not been giving before.

The next step was the introduction of the new pledge card with almost revolutionary results. This card is a two-color job: red and blue. At the top of the card is the name of the church. Then follows the line: My pledge—June 1, 1948, to May 31, 1949. Next line, in red, on the left: current expense (weekly). On the right are the words also in red: world service (weekly). On the next line in blue and centering the card is the question: Can I take a step up? Underneath this question is the answering phrase in blue: God helping me, I can. Next on the card in red is a staircase on the left and another on the right of three steps each leading out from the center and upward toward current expense (weekly) and toward world service (weekly). These steps are joined by a red line at bottom. Under the first step on each side is the legend: Last year's pledge. Under the second step are the words: This year's pledge. Lower down on the card in blue the line is for signature. The next line is for address. The last line is the date. In sending this card out, the amount of the previous year's pledge was written in on the first steps.

The new card was well received and the response brought an increase both in current and benevolent giving. It was an over-all advance of fifteen per cent. Two other churches have asked for our plan and in working it have found a like acceptance and response. This card also serves as a reminder to some delinquents concerning the previous year's pledge and so they pay up.

GRACE METHODIST CHURCH Tonawanda, New York

Dear Members and Friends
of Grace Church:

THE ANNUAL PLEDGE

The Every-Member Canvass to provide funds for the fiscal year beginning June 1, 1946, will afford every member and friend an opportunity to subscribe to two separate and distinct needs:

The Annual Budget for Current Expenses and Benevolences

This cares for operating expenses, benevolences and for the apportionments for the connectional church.

The budget is enclosed for your study and information. The Annual Pledge is made by mail. In every way this is superior to personal solicitation as our experience has revealed. There is no personal solicitation when all reply promptly. All that is required is that you check the squares on the pledge card opposite the suggested amounts, place the pledge card in the self-addressed, stamped envelope and mail it at once!

The theory of this arrangement is, that there is a certain amount of money needed to finance our church and its benevolent enterprises, and there is also a certain number of members and friends to look to for it, so sums are suggested to members and friends, which if paid, will give us a balanced budget. This work of submitting suggested amounts has been thoughtfully done. If all people tithed their income, it would greatly simplify this problem. The amounts on the pledge card being thus suggested *only*—are not arbitrary in any sense and may be adjusted up or down. Always there are a few who have burdens not generally known; always there are a few whom God has especially favored, who in gratitude will do better by his church where there is always a need in one direction or another.

The new envelopes will be assigned after morning worship on May 19 and May 26 in the reception room.

Many thanks in anticipation of your great help.

Most sincerely,

The Finance Committee.

May 15, 1946.

In our second year's solicitation with the new pledge card we are finding the same inclination to up the pledging.

*Minister, Grace Methodist Church, Tonawanda, New York.

There is practically no sign of reduced giving.

Our budget is underwritten by mail. The plan entails mailing to members of the congregation, not overlooking any member of the church, an explanatory letter. Along with it goes a card printed with the itemized budget, the pledge card, and a self-addressed and stamped return envelope. The letter is mailed at least three weeks before the end of the fiscal year. When two weeks have elapsed a follow-up letter is sent to those who have not responded to the original appeal. In the end the few who have not responded must be seen. Envelope sets covering the fiscal year are mailed out.

The advantages of mail solicitation are numerous. The same appeal goes to all alike. All are reached, even shift workers and people living in boarding houses. People are solicited when the time is convenient for them. Pledging is not done hastily. What little visitation may be thought necessary is in the nature of a follow-up: follow-up being the weakness of other methods. This method once accepted simplifies the annual canvass. It saves a lot of time for a lot of folks. It is my conviction that for the amounts involved, the average church indulges in a great deal of needless fuss and flurry in the matter of subscribing its annual budget.

Shepherds' "Crooks"

(From page 10)

troubles to their pastor. He must be prepared to throw his schedule to the winds in the interests of his primary pastoral purpose.

Selective Calling

Pastoral "crooks" sometimes lead too frequently to certain homes in the parish while other homes are neglected. They are usually homes of wealth and culture. There are deep-cushioned, easy chairs in the reception room. There is leisure to receive him and visit with him. There may also be a bit of coffee and cake. And with it there may be a bit of flattery, pleasing to his vanity. There are other homes that he consciously or unconsciously shuns. Poverty reigns there on the other side of the tracks. The house is ill-kept, children are dirty, illness has sapped the vitality of the home and there is trouble after trouble to be shared with the good pastor. This home needs the pastor. One somehow knows that the Good Shepherd would often visit there. How careful the under-shepherd must be lest he be known as the pastor of the rich. Better sacrifice his esthetic tastes in the interests of human need.

Another "crook" leads him past the doors of homes where he knows there

is dislike for him personally or opposition to his program. Critical folks live there and he is sure a call will be unpleasant. It is so much more comfortable to drop into the homes where he knows there is a welcome. He may be surprised to find that calls on the opposition have their compensations. He may discover that honesty and sincerity are not confined to those who always agree with him. He does not call in order to argue and certainly bears no chip on his shoulder, else he had better stay away.

Whether better agreement comes out of his calls in these homes is not so important as the mutual respect that is won. I have called regularly on members of the opposition only to find that when some trouble strikes they turn to me with confidence. I recall two members of the council in one of the churches served in my ministry. They were faithful workers but never could see eye to eye with me as to the policies of the congregation. Indeed they tried over and over again to block pet schemes of mine. Looking back over the span of many years, I can see that they were not always wrong and I was not always right. This I know, that when I resigned after a decade of service, no more sincere regrets were voiced by any of my members. God forgive the proud pastor who can not take criticism. Personal animosities must not be allowed to make out the calling schedule of the good pastor.

Winning a Welcome

Some pastors, I am told, have no sense of timing for their calls. They seem to select the most inconvenient hours to visit. They drop in at meal time. They stand around in the way during the annual orgie of house cleaning. They "horn in" on company. They walk in on the lady of the house as she is entertaining her club and think she means it when invited to stay. Common sense can not be taught in the seminary, but some measure of it can be acquired. A good pastor will know when he had better say a quick farewell with a promise to come again at a more convenient hour.

Even in a small parish it is difficult to remember all the names of all the families. The Good Shepherd knows his sheep by name. The first visit to a new family gives opportunity to record the names and ages of all. Surely there is a card index in the pastor's office that contains all the names of the members. If a pastor has any doubt as to his ability to remember names it would be well to refresh his memory before beginning his calls. It means a great deal when a pastor can inquire about absent chil-

dren and call those present by name. It may seem a bit of salesman's tactics, but it will count large in pastoral service. Continually forgetting names is a "crook" to avoid.

Love the Lambs

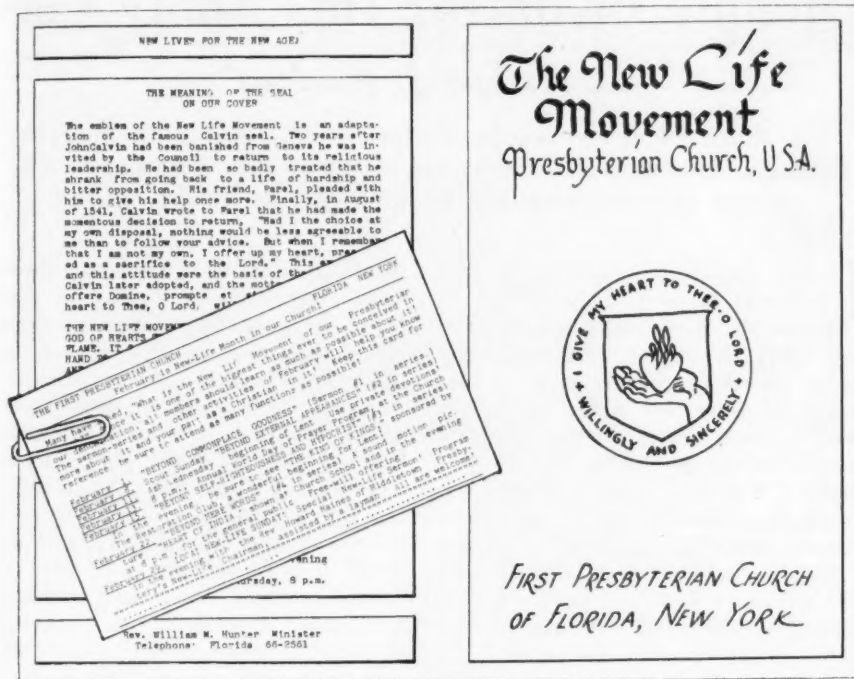
An adult "crook" is an affliction that should be cured at any cost. The little ones are also members of the church. We recall the mistake of the disciples when they tried to still the noise of the children in the interests of adult conversation. Jesus lifted childhood into a place of supreme importance. He saw children as individuals, with souls of their own vastly worth cultivating. When children greet a pastor gladly it is a high compliment. He must learn how to talk with them. He must find an interest in the things that interest them. Their schools, their sports, their hobbies, their health and well-being are all properly his concern. An interest in children cements the parents to him, yet children must never be thought of as a means to this end alone. The friendship of a pastor for a child has been the redeeming factor in many a life. When children are present with the family, at least part of the conversation should be keyed to their interests. And any promise made to a child must be carefully kept.

Not for Self-Interest

Are pastors ever mercenary in their calling? It is said that some pastors have a subtle way of suggesting this and that to their personal interest. Does he need more salary, a new car, a new pulpit robe? He may get them by systematic promotion, but the reaction will be far too costly. No pastor can afford to seem self-seeking. Calling does offer good opportunity to tell the needs of the parish. Also it offers opportunity to lift the eyes of the people to world needs. A certain measure of promotion is legitimate in the Lord's business but a shepherd must be careful lest he be met at the door with the unspoken observation, "Wonder what the pastor wants this time." A pastor is first a soul seeker. He is not a money raiser or even a program promoter except as is incidental to his supreme purpose.

It is not self-seeking to give consideration to health protection. On cold days he would better take off his top-coat every time he enters a home, even for a short call. He will not fear sickness, though he will also take precautions not to become a germ carrier. His over-shoes will not be allowed to track up the floors. If he has a cold, he had better keep his sniffles in his own home. The golden rule will help him to know when to go away and when to stay. Certainly he will not

(Turn to page 16)



Above is shown reproductions of offset printing used by the author's church.

Photo-Offset for Effective Publicity

by William M. Hunter*

THE photo-offset process of reproduction of printed, drawn or typewritten material is a tremendous boon to churches which wish to do an effective job of public relations through the use of bulletins, church papers, direct-mail advertising and other media. Basically, photo-offset is a lithographic process. The material to be reproduced, including photographs, galley proofs and typewritten material, is photographed, either as is or to scale, and then transferred to a thin metal plate. The resultant plate has the image raised almost imperceptibly. When treated, the plate will attract ink where raised and repel it where not. This image is then transmitted to a roller which, in turn, impresses it upon the paper. There is also a direct process by which material may be typed directly on a special plate.

It is a speedy method, yet faithful to the original copy.

Illustrating this article are some samples of work which we have had made for us by a commercial photo-offset outfit in a nearby town. Most churches will find it economical to have their work done commercially,

though the possibility of several churches owning and operating their own photo-offset shop might be explored. Service is speedy, we find—two days after we mail our bulletin copy, our forms are back, finished, including mailing time!

We frequently use a penny postcard announcement which we mail each month to all parishioners and friends (about 200). Copy is typed neatly and then reduced to fit the card. The resultant copy is clear, legible and most effective in its "pulling power." We run 200 cards for which we pay \$6.50 complete, including postage. With accurate mailing lists, this is an inexpensive, yet effective way to reach a congregation and its friends. For instance, in two months average church attendance has more than doubled what it was one year ago, despite the fact that this is the worst winter in 104 years, and most of our parishioners live on "country roads!"

Once we had made a handbill announcing a benefit showing of "The King of Kings." It carried a reproduction of the *Readers' Digest* story. This was made from a photo-offset handbill reproduction which, in turn, was copied from the original page

article. Two thousand copies of this highly effective publicity filled the church almost to overflow (on a bad night!) at a cost of only \$12.50 complete, people coming up to fifteen miles to see the picture!

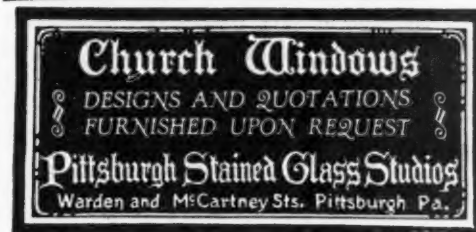
Another handbill was made, much reduced, from the original copy, which measured 6"x10". Five thousand of these circulars cost only \$19.00 complete, the expense to be absorbed from the "profits" on the motion picture showings. (Though quite a shopping center, Florida, New York has no commercial theatre.)

We are most pleased with our new church bulletin. The cover was designed utilizing our church's New Life Motif on the cover, the lettering identifying the local church given a subservient position to the evangelistic campaign of the denomination. The back cover explains both the over-all program and the local church's regularly constituted functions. Two thousand covers cost \$12.50 including stock. We use one hundred a week, inside pages being reduced from typed copy, with plenty of copy space, yet no undue cluttering. Photos or cuts can be used.

The congregation has expressed much appreciation of the complete order of worship, with the prayers printed in full, thus not having to go to separate books for these. More, the bulletin eliminates completely pulpit announcements, providing an adequate church news service for the parishioners. The one hundred copies cost only \$3.00 to run off.

The use of a Vari-Typer might be an improvement over straight typed copy, offering variety in type size, if not in style. Furthermore, with the Vari-Typer there is no need to reduce the copy, since there are type-sizes and stylists to permit smaller-spaced copy.

However, the church which cannot afford more expensive equipment yet having a fairly good typewriter, black ribbons, and some creative imagination can produce genuinely worthwhile pieces of publicity with the cooperation of the local commercial photo-offset printer. The prices quoted are, of course, local and may vary throughout the country; however the shop doing our work is a union establishment, and the management is a member of various nation-wide trade associations, so the prices should be reasonably standard everywhere.



*Minister, Presbyterian Church, Florida, New York.

Shepherds' "Crooks"

(From page 14)

spend precious time of conversation giving a detailed account of his symptoms or the pitiable condition of his sick wife or children. "Speaking of operations," he will have to listen to enough of them without publicising his own.

Thoughtfulness for the Sick

Calling on the sick is a subject for more extended consideration than is possible here. It is the most productive of all the pastor's calling. In the home of sickness the good pastor is always welcome. But pastors are not always welcome. Particularly when they are accustomed to drop into an easy chair and make a visit instead of a call. In cases of convalescence or where there are shut-ins, longer calls may be welcome. In ordinary illness it is a nervous strain to visit even with a pastor. Generally it is best not to sit down in the sick room. A good pastor will stand where the patient can see him without turning the head. He will not be a BJ! One young pastor leaned on the foot of the bed while calling on the wife of an older pastor. With every vigorous gesture he shook the bed like a small earthquake. He was fortunate that she could be frank with him. She told him he was a bed-jiggler and he will never forget his lesson. That was the last time he was a BJ in the sick-room. Compassion is a great word. It means to suffer with. A good pastor is sensitive to the feelings of others. He is considerate, thoughtful. He knows and avoids the "crooks" that so easily spoil his ministry to the sick.

Always a Pastor

The purely social call is another "crook" in the pastor's pathway. What distinguishes a pastor's call from that of any neighbor? It is true that there are occasions when a prayer by the pastor will be quite out of place. A good pastor will sense such occasions. The general rule should be a brief prayer, perhaps just as he is leaving, while all are standing. He may introduce his prayer by saying "Would you like me to say a word of prayer before I leave?" In that prayer he will remember all the members of the family and voice any special petitions that may come out of the needs of the home. He will also have devotional literature to leave, perhaps a booklet of daily devotionals, the church bulletin, or appropriate tracts. A good pastor is always a pastor and will be respected for it. He is as much God's messenger in the home as he is when standing in the pulpit.

The path of the pastor from home
(Turn to Page 20)

Opaque Projector Has Many Uses

by Arthur J. Kindred*

Not much publicity has been given to the possibilities of the Opaque Projector in the program of the church. The author tells of one church which has found it a most useful servant.

IT has been a source of amazement to me to discover, on a number of occasions, how many people who are fairly conversant with the use of sound movie projectors and various types of slide and film-strip projectors are not aware of the existence, much less the use, of the opaque projector. Therefore, I will mention the elementary description of it as a projection medium using the reflection principle capable of reproducing on the screen an enlarged image, in full color and exact detail, of any flat picture or object desired, within the limitations of the projection area. Most makes of opaque projectors will enlarge pictures of six inches square, or portions that size from larger surfaces, with an image approximately five feet square with the machine a distance of about fifteen feet from the screen.

The uses and possibilities of the opaque projector are almost unlimited. Anything of which you have a single copy, either in a book or otherwise, can be shared with a group simply by slipping it on the projection plate. Perhaps a few suggestions as to how we use ours will be suggestive to persons interested in this field.

One morning a young man, interested in the kind of Sunday school which his second grade son had started to attend, (they were new in town and the lad had started coming with one of our pupils a few weeks previous), came with the boy. I happened to meet them as they were entering the primary department and stepped in with them. The room was darkened by the blackout shades which were installed on supplementary rollers under the regular shades, and the department superintendent was throwing on the screen the pictures on the lesson story paper from several previous Sundays in an informal review. As the pictures came on different children volunteered to tell the stories associated with them, the superintendent offering occasional supplementary comments. She closed the period with a picture of Jesus and little children, which had previously been associated with the hymn, "Tell me the stories of Jesus," and the children sang the song. Finally, a simple

prayer lettered on a card was thrown on the screen and through it the group expressed their thanks for the church where they had the privilege of coming to know Jesus. The father, a former school man, said as we went out, "Well, if he doesn't learn something here it's his own fault. Your department is operating way out ahead of the field." Not a bad opinion to be formed in the minds of intelligent parents. Few Sundays pass that the opaque projector is not used in this, or some other fashion in one of the departments. The problem is scheduling it to avoid conflicts, and there is serious consideration of purchasing another machine.

Another frequent use of the opaque projector is in projecting worship services in Sunday school departments, youth groups, etc. It lends itself admirably to the use of illustrated songs and poems. We have accumulated a rather extensive file of pictures from the *National Geographic*, travel magazines and other sources on a wide range of subjects. From these it is a simple matter to select pictures to illustrate such hymns as *For the Beauty of the Earth*, *Fairest Lord Jesus*, *All Things Bright and Beautiful*, *America the Beautiful* and many others. The line or lines correlating with the picture are typed and secured with rubber cement across the bottom of the picture and they are mounted by the same means on light cardboard. We are developing an increasing volume of responsive readings, litanies and other devotional material that find a wide use.

As pictures are collected, they naturally fall into groupings that suggest special uses. One of the first of these for us was a series on the life and work of Jesus. A number of Christmas cards provided some of the very finest in this group. These, with others from many sources, give us as fine a picture story in this field as any I know about in slides. Other picture stories developed in this way are *A Boy Grows Up . . .* giving the background for a little talk on developing life and experience and using pictures of boys and girls in various stages of life; *Hands*, using pictures in which people's hands are the central theme and

(Turn to page 18)

*Minister, First Methodist Church, Marshalltown, Iowa.

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Opaque Projector

(From page 16)

illustrating a talk on Christian action; Ways We Worship, using pictures of churches of a wide range and illustrations of worship practices and customs; Bridges, using pictures of many of the widely varied devices used for bridging the gaps in the earth and lending illustration to the thought of how we bridge the gaps of life that open before us. Of course, the fine sets of pictures in such magazines as *World Outlook* are ready made for use with groups interested in missionary education, and they can be shown from the magazine or cut out and mounted.

The opaque projector is an invaluable aid for making maps to order for classroom use, the bases for contour and elevation maps, etc. One has simply to select the map he wishes to enlarge from *The Graphic Bible*, a lesson quarterly or wherever it may appear in print, slip it on the projection plate, adjust the machine so the image fills the sheet of cardboard or paper on which it is to be traced, and one or more youngsters can go to work on it. A few minutes produces a traced map that is accurate, and yet the creative production of the children in a real sense.

On several occasions the creative drawings of children's groups, collections of mounted butterflies and bugs, coins, stamps, etc., have gone on the screen through the opaque projector for the instruction, interest or amusement of the group concerned. And it would be difficult to estimate the number of hours that have been spent by groups of folks viewing pictures that have been brought back from the services or from vacations, old baby pictures of the now "middle-agers," and other pictures single copies of which hold a group interest. We are now experimenting with the development of group games that center around a picture, graph or question that can be projected, and indications are that there is considerable possibility in this area.

Other uses to which we put the opaque projector are in providing the focus for discussion groups using graphically presented material such as is found in the *Public Affairs Pamphlets*, *Survey Graphic*, etc.; the projection of illustrative guidance for neighborhood visitation teams, using a small map of the city; the instruction of usher crews, using a small sketch of the church; and the illustration of details of building plans in the process of development for group understanding and discussion.

The versatile use of the opaque projector may be illustrated best, perhaps,

A New Marriage Ceremony

by Charles D. Ebersole*

Our July-Directory issue contained an article by Mr. Ebersole on the Conduct of the Wedding. He supplements that material with this ceremony.



CUPLE present selves before minister; groom at minister's left, bride at the right; bride's right hand drawn through groom's left arm, her left glove in (not on) her left hand, bouquet in her left arm, veil dropped, engagement ring not on her wedding finger.

Minister Begins:

Beloved friends: You have presented yourselves at the marriage altar. In the sight of God, and before your pastor and these other friends, you are about to enter upon one of life's most happy, most solemn, and altogether most holy relationships. This is one of the most important occasions of your life. For marriage is for life, and the highest of life.

Pay such attention to each step forward during this ceremony, that it may mean the most possible to you now and evermore.

Marriage is an ancient and honorable estate. It is ordained of God in the very nature of our being, regulated by his commandments, and blessed by our

*Minister, First Congregational Church, Osseo, Wisconsin.

by the thoughts that have been going through the minds of those who read this article, in which they say again and again, "We could do this . . . or that . . . if we had at our disposal this machine that can throw on the screen any picture, graph or paragraph that can be found anywhere." "Magic lantern" was the term applied to the crude forebearer of this high-powered, air-cooled device, and still might be used advisedly.

Lord Jesus Christ. It is divinely designed for the happiness and welfare of mankind, sanctioned by church and state, and held in honor among the best of men. It is not to be entered into by anybody hastily, unadvisedly or lightly; but reverently, discreetly, soberly and in the fear and trust of God.

Into this sacred relationship, with its holy responsibilities and happy possibilities, you two persons, man and woman, here present yourselves to be joined by pledging to each other your undying devotion and fidelity.

* * *

If you, or anyone else, can show just cause why you may not be lawfully and spiritually thus joined together, confess and speak now, or else hereafter forever hold your peace. (Pause for any response.)

* * *

Your friends vie in extending their heartiest wishes for your peace and prosperity. The loving heavenly Father, who in his merciful providence instituted the family relation, which he has sustained through the ages, is ready to crown your mutual fidelity with his comforting benediction. It is fitting that we should seek his divine blessing at this time. Let us pray.

(Couple release arms. All fold hands for prayer.)

* * *

Almighty and ever blessed God, whose presence is the happiness of every condition, and whose favor sweetens every relation, be present and favorable unto these Thy servants, that they truly may be joined in holy wedlock. As Thou hast brought them together by Thy providence, sanctify them by Thy spirit, giving them a frame of heart fit for their new estate. Enrich them with all grace, whereby they may enjoy the comforts, undergo the cares, endure the trials and perform the duties of life together as becometh Christians under Thy heavenly guidance and protection. In the name of our Lord Jesus Christ. Amen.

(All drop hands to sides.)

* * *

Beloved friends: In the sweet and quiet hours of your loving communion, you resolved to present yourselves before a minister of God, in the presence of witnesses, to plight your life-long

troth, and to take upon yourselves wedlock's holy vows and obligations. Having weighed that resolve prayerfully, do you here and now desire to complete your vows?

(Couple answer: "We do!")

* * *

You may further indicate that desire by joining your right hands.

(Minister assists groom to clasp bride's hand.)

* * *

You will further assent to a declaration of your mutual desire:

Wilt thou (to groom) have this woman to be thy wedded wife; and wilt thou (to bride) have this man to be thy wedded husband; both of you to live together after God's ordinance in the holy bond and estate of matrimony; and wilt thou pledge thy life-long troth to each other, and promise, in the presence of God and these witnesses, to love and comfort each other, to honor and cherish each other, in all duty and service, in all faith and tenderness, in sickness and in health, in prosperity and in adversity, and, forsaking all others, to remain faithful and affectionate to each other so long as you both shall live, so help you God?

(Each answers: "I will!")

* * *

Who giveth this woman to be married to this man?

(Bride's father answers: "I do!") (He steps forward, gives her right hand, which she has extended, to minister, and retires to seat next to his wife.)

(Minister places bride's right hand into the groom's right hand.)

* * *

(To groom, who turns to face his bride.)

Repeat after me this pledge to your betrothed: "I _____ take thee _____ to be my wedded wife. Before God and these witnesses I promise and covenant to be thy loving and faithful husband, in plenty and in want, in joy and in sorrow, in sickness and in health, so long as we both shall live. Thereto I plight thee my life-long troth."

* * *

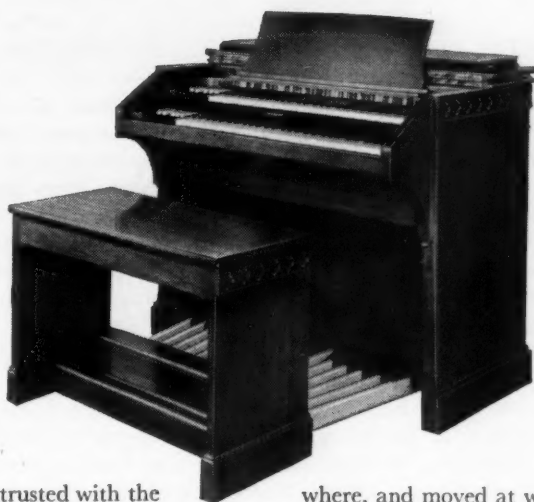
(To bride, who already had turned to face her groom.)

Repeat after me this same pledge to your betrothed: "I _____ take thee _____ to be my wedded husband. Before God and these witnesses I promise and covenant to be thy loving and faithful wife, in plenty and in want, in joy and in sorrow, in sickness and in health, so long as we both shall live. Thereto I plight thee my life-long troth."

* * *

(Couple unclasp hands and face minister.)
(Turn to next page)

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ister.)

Is (Are) there a token (tokens) of this pledging?

(Bride hands her bouquet and left glove to maid of honor.)

(Best man hands ring to groom. Groom hands it to bride. Bride hands it to minister. Minister holds it for blessing:)

* * *

(If double ring ceremony, maid of honor now hands ring to bride. Bride hands it to groom. Groom hands it to minister. Minister now holds both rings for blessing:)

Bless, O Lord, this (these) ring(s), that he (they) who gives and she (they) who wears may so live as to abide in Thy peace, and to continue in Thy favor, unto their life's end here below, and eternally. In the name of our Lord Jesus Christ. Amen.

* * *

(Minister hands first ring to groom. Groom places it on fourth finger of bride's left hand. Minister holds their hands thus together. Couple face each other.)

(To groom:) Repeat after me this ring vow to your betrothed: "This ring I give to thee as a token and symbol of our pledges of constant faith, eternal fidelity and abiding love."

(To bride:) Repeat after me the same vow in acceptance: "This ring I accept as a token and symbol of our pledges of constant faith, eternal fidelity and abiding love."

(If double ring ceremony, minister now hands second ring to bride. Bride places it on fourth finger of groom's left hand. Minister holds their hands thus together.)

* * *

(To both bride and groom:) Do you give this ring, and do you accept this ring, as a further token and symbol of your pledging?

(Each answers: "I do!")

(Couple clasp together their four hands if double ring ceremony, or their two hands if single ring ceremony. Minister holds their hands thus together.)

As that golden circlet is pure and unbroken, so may your love and faith always be. As there is a mythical, mystic connection between the fourth finger and the human heart, so may be your mutual trust in God, and your trust in the best in your own hearts and in other human hearts.

(Loose hands. Bride lifts her veil.)

* * *

Let us pray: (All fold hands for prayer.) Our Father, we praise Thee for the great longing that draws the soul of man and maid together, and bids them leave the dear bonds of the past to cleave to each other. We thank Thee for the revealing power of love

which divines in the one beloved the mystic beauty and glory of humanity. We thank Thee for the transforming power of love which ripens and ennobles our nature, calling forth the hidden stores of tenderness and strength, and overcoming selfishness by the passion of self-surrender.

Bless this couple who have publicly pledged their love one to the other. Make their love strong, holy and deathless. May no misunderstanding fray the bond, and no gray disenchantment of the years have power to quench the heavenly light that now glows within them. May they ever discern the true values of life. May no glamor of cheaper joys rob them of the wholesome peace and inward satisfaction which only loyal love can give.

Grant them with sober eyes to look beyond these joyous days to the generations yet to come, and to realize that the home which they build will be part of the sacred tissue of the body of humanity comprising the world-wide family, in which Thou art to dwell. May they thus reverence themselves and drink the cup of joy with soberness throughout life here below and unto eternity. Amen.†

(All drop hands to sides.)

Declaration of Pronouncement

For as much as this man and this woman have openly, willingly and solemnly declared their desire to be united in marriage, and before God and these witnesses have pledged their troth, love and fidelity, each to the other, and have confirmed the pledge by the token of giving and accepting of the ring and of joining hands, I, as an ordained minister of the Christian Gospel, and by the authority conferred upon me by the laws of this state, now pronounce them husband and wife, in the name of the Father, and of the Son, and of the Holy Spirit.

(Join Their Hands)

Whom God hath joined together let no man put asunder.

(Couple kneel, if they desire, for the blessing and benediction; their first wedded act.)

The Lord mercifully favor you and fill you with all spiritual benediction and grace, that you may live together in Christian happiness. The Lord bless you and keep you; the Lord make His face to shine upon you and be gracious unto you; the Lord lift up His countenance upon you and give you peace, both now and forever more. Amen.

(Couple rise.)

It is a privilege and a pleasure to be the first to congratulate you upon your marriage, reminding you before

God and these witnesses that it is for life and unto eternity.

(Gently assist the couple to embrace. From the embrace they turn further and lead the recessional—or, when in a home, to receive congratulations. Bride takes her bouquet and glove before starting the recessional.)

HABITUAL CHRISTIANS

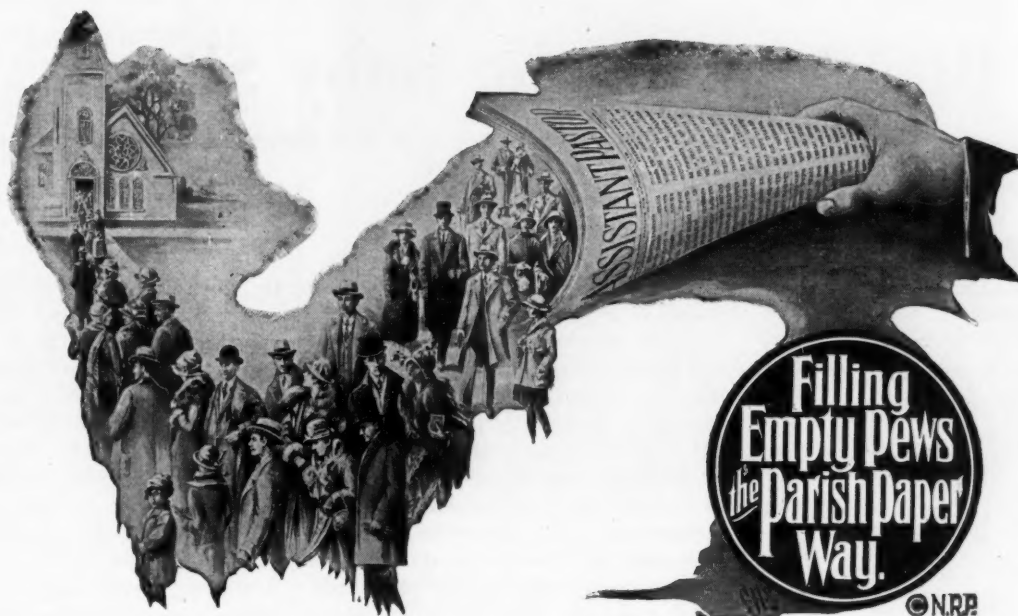
We have to attend to a great many things in this world, and not all of them are, superficially at least, concerned with formal religion. When attention is relaxed, like a released pendulum, in what direction does your mind swing and where does it come to native rest? With many persons it reverts to pleasure, amusement, and various forms of imagined self-indulgence which we know as "day dreams." With others it reverts to some line of study or inquiry, some unfinished reading that is at hand, with still others to plans for their future in families, trades, professions. But, if we were truly Christians, our minds, when so released, would come to rest in the thought of God, of Christ, and of our neighbor. That was the way Brother Lawrence practiced the presence of God in his Carmelite kitchen in the monastery in Paris. The kitchen was noisy and busy. He had many things to attend to at the same time. He set his mind to do his work and did it conscientiously, but when his "kitchen police" was over, his mind returned to its "chronic" contemplation of God. How few of us there are who can say the same of ourselves. Willard L. Sperry in *Those of the Way*; Harper & Brothers.

Shepherds' "Crooks"

(From page 16)

to home in his parish is not an easy one. There are "crooks and turnings" many and they seek to divert him from his duty. Yet on this path he learns to know and love his people. His sympathies grow with understanding. He will become more tolerant and less critical. He will win respect and confidence from his people. These will be reflected in all his pastoral relationships. His people will attend church more regularly and he will discover more willing workers for his program. He will preach with greater warmth and understanding. He will become increasingly worthy of the title, under-shepherd, pastor. He will also discover as he goes about doing good that he does not travel alone. The Good Shepherd will be ever more real to him, ever more beloved, as he realizes daily partnership with Him. And his ministry will not be weakened by "Shepherds' 'Crooks.'"

†This prayer adapted from "Prayer for All True Lovers" by Walter Rauschenbusch in "Prayers of the Social Awakening."—Pilgrim Press.



DID you ever feel the thrill a pastor experiences when his church is moving ahead rapidly, money is pouring into the treasury, church packed at every meeting, and a nice crowd out at the mid-week service?

Do you know that if you are going to be a success as a church manager you must take advantage of modern church methods? Are you aware of the fact that nearly all progressive ministers publish parish papers?

A parish paper competes with the movies, the automobile, the Sunday newspaper, with golf, and beats them decisively. A parish

paper fills empty pews and keeps them filled.

Instead of sitting still and waiting and hoping that enthusiasm will grip the hearts of the members, why not take the initiative, step out and resolve that your church must go forward?

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Blessings on the Baby Sitters

They Made Possible 100% Attendance at a New Members' Reception

by Shirley Pollock*

THEY'RE either too young or too old to be teachers in the church school, members of the adult choir, or chairmen of church suppers—but not for baby sitting!

Yet here, too, they can serve as religiously. Any young parent will welcome this bit of service when offered by the church for special occasions. We know. We tried it.

We were planning an informal new-member reception at the parsonage. And since we have just had a new baby ourselves, we were freshly aware of the complications involved when both parents go out in the evening. Most of our new members this year are young couples who are buying or building the little houses that are springing up on all fronts of Parchment; almost all of them have small children. The Sunday morning before the get-together, it was announced from the pulpit that any one of the guests who wanted a baby sitter for Thursday night could have one—*gratis*. The minister knew he could count on his Youth Fellowship to produce the corps.

Sure enough. The project caught on like a grass fire on a windy day. Even the boys wanted to "sit." The whole gang begged to be included—Gaylord, Sonny, and all the rest of them. They figured that here was something they could do to welcome the newcomers and also serve their church.

However, only the experienced girls were listed. Although another time he will probably get a secretary to handle the detailed bookings, for this first venture the minister himself telephoned each family, offered the services of the young people, and where needed and wanted gave the couple the names of the two girls they could expect to sit with their children. The only stipulation made was that the new members please see that the "sitters" were taken home, and that they were not to offer pay as the young folks were doing this out of the bigness of their hearts. The two by two procedure gave the families added security and also made the evening more pleasant for the young people themselves. Every volunteer who was called arrived on time and did a commendable job. The few who weren't called were downright disap-

pointed that there weren't enough families to go around.

As for the reception, the new members attended it one hundred per cent. They had a chance to get acquainted not only with the minister and his wife, but with the organizational heads of the church. And besides an informal social time, they were given reviews of the various church activities, accentuating what the church can do for them and what they can do for the church. Thus, indirectly, our youthful babysitters were indoctrinating the new members in good churchmanship. Also, it was a means of knocking down a lot of reserve and restraint, for young people make four-bell good will ambassadors. Having a couple of church young folks in your home, caring for your children, is a very intimate way to get acquainted.

In our particular setting, we have very few elderly ladies and more than the average number of young ladies. Hence, we relied on the youth for this baby-sitting project. However, the same procedure could be followed with the older element of the church doing the sitting. In Colorado Springs during the war years, my most reliable and beloved sitter was a dear lady in her eighties. Here's a job for the church member who is past the active stage of holding offices, teaching, and serving on committees and who, perhaps, has come to that time in life when it seems there is little she can do to help her church beyond attending its services. Most women of this age have had enough experience in child rearing to put any modern mother in the back seat. And if given the chance, they can beautifully serve their church in this "sitting" capacity.

Probably the reason why a baby-sitting program has not become a definite part of every church's social service schedule is due to the fact that most of our church executives have grown-up families and have forgotten how babies can upset the well-planned adult calendar.

Our own Woman's Society has a nursery during its monthly afternoon meetings. This is a commendable step in the right direction. It means that mothers of pre-schoolers can attend. But even this is not adequate for the mother of the babe-in-arms and a toddler or two. To get lunch for the fam-

ily, then dress the babies and herself and arrive intact and unruffled for a one-thirty meeting is a feat I challenge even the speedway demons to tackle. It has been done, but is it worth the strained activity—especially when the baby's nap or formula is upset? I know from experience that it is much easier to stay at home and wait patiently for the day when the children will be older.

Unfortunately, that is the groove in which many of our young parents have remained through the formative years of child rearing. They have gotten so in the habit of staying home that they have lost the church completely. When the Sunday school bus stops at the corner, Daddy drops the snow shovel or hedge trimmer and shouts, "Here it comes. Hurry!" Then gallantly he helps sparkling Karen onto the waiting bus. Karen is dressed in her Sunday frills. Dad is in his dirty dungarees. Even the social invitations of the "Fifty-Fifty Class" are ignored. The young parents have stayed away too long; it is a habit. They have lost all personal as well as spiritual contact with the church—except as their children might contact it through the Sunday school when the bus picks them up! And there is our lost generation. Look around any community. They are there—painting their houses on Sundays, reading the newspapers on week nights.

But here's a 1948 formula for saving this generation of youthful parents from the same slovenly regard for the church. Offer a baby-sitting service whenever there are special meetings, Bible classes, parents' forums, etc., that are especially slanted for this age group. If they know we are interested enough in their presence to offer our "sitting" services free, how can they turn us down?

"But," you say, "why can't they get their own baby sitters? They do when they go elsewhere."

True. We're just making it that much easier for them to put the church and its activities first before the sundry pulls of secular time-fillers.

Besides, it isn't just a matter of getting someone to stay with the children—though that in itself is sometimes a problem. It's the cost that adds up to more and more nights at home during these inflationary times. To-

*Mrs. James R. Pollock, whose husband is minister of the Union Methodist Church, Parchment, Michigan.

Church Calendar For September And October*

September

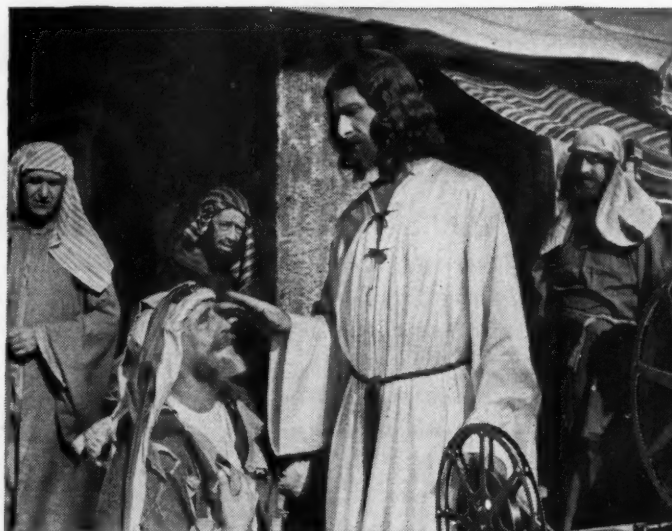
- 5 Fifteenth Sunday after Trinity
Second Sunday in Kingdomtide
Labor Sunday
(A sermon on labor will be appreciated. At least read the pronouncement of the Federal Council's committee.)
- 12 Sixteenth Sunday after Trinity
Third Sunday in Kingdomtide
(This Sunday should see a real return of summer absentees.)
- 19 Seventeenth Sunday after Trinity
Fourth Sunday in Kingdomtide
(Have the delinquent summer pledges been brought in? If not a pay-up Sunday is in order.)
- 26 Eighteenth Sunday after Trinity
Fifth Sunday in Kingdomtide
Beginning of Religious Education Week
(Young people are getting ready for college. A good time to recognize them.)

October

- 3 Nineteenth Sunday after Trinity
Sixth Sunday in Kingdomtide
Rally Day
World Communion Sunday
- 10 Twentieth Sunday after Trinity
Seventh Sunday in Kingdomtide
(Has your church school held an "open house"? This is a good Sunday for it.)
- 17 Twenty-first Sunday after Trinity
Eighth Sunday in Kingdomtide
(This is a good month for a visitation canvass.)
- 24 Twenty-second Sunday after Trinity
Ninth Sunday in Kingdomtide
(Some churches have their canvass in the fall. If you do not, a supplementary canvass will bring in some good pledges.)
- 31 Twenty-third Sunday after Trinity
Tenth Sunday in Kingdomtide
Reformation Day
(Why not give your congregation the story of Protestantism today?)

*Reprinted from "The Church Calendar and Service Guide," in the July-Directory issue of "Church Management."

day's very young parents in particular are feeling the financial strain. They are involved in the initial expenses of launching a business or profession, in home building—or furnishing, at least—and in raising a family of healthy, happy children.



A scene from a motion picture by Foundation Films

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The Evolution of Week Day Religious Training

The Supreme Court has recently decided against the week day religious training in Champaign, Illinois. Each of the various opinions handed down is worthy of serious study. But we think that this concurring opinion delivered by Mr. Justice Frankfurter and one in which Mr. Justice Jackson, Mr. Justice Rutledge and Mr. Justice Burton joined is one of the most concise and illuminating presentation of the history of week day religious training that has come to our attention.

THIS CASE, in the light of the Everson decision, demonstrates anew that the mere formulation of a relevant Constitutional principle is the beginning of the solution of a problem, not its answer. This is so because the meaning of a spacious conception like that of the separation of Church from State is unfolded as appeal is made to the principle from case to case. We are all agreed that the First and the Fourteenth Amendments have a secular reach far more penetrating in the conduct of Government than merely to forbid an "established church." But agreement, in the abstract, that the First Amendment was designed to erect a "wall of separation between Church and State," does not preclude a clash of views as to what the wall separates. Involved is not only the Constitutional principle but the implications of judicial review of its enforcement. Accommodation of legislative freedom and Constitutional limitations upon that freedom cannot be achieved by a mere phrase. We cannot illuminatingly apply the "wall-of-separation" metaphor until we have considered the relevant history of religious education in America, the place of the "released time" movement in that history, and its precise manifestation in the case before us.

To understand the particular program now before us as a conscientious attempt to accommodate the allowable functions of Government and the special concerns of the Church within the framework of our Constitution and with due regard to the kind of society for which it was designed, we must put this Champaign program of 1940 in its historic setting. Traditionally, organized education in the Western world was Church education. It could hardly be otherwise when the education of children was primarily study of the Word and the ways of God. Even in the Protestant countries where

there was a less close identification of Church and State, the basis of education was largely the Bible, and its chief purpose inculcation of piety. To the extent that the State intervened, it used its authority to further aims of the Church.

The emigrants who came to these shores brought this view of education with them. Colonial schools certainly started with a religious orientation. When the common problems of the early settlers of the Massachusetts Bay Colony revealed the need for common schools, the object was the defeat of "one chief project of that old deluder, Satan, to keep men from the knowledge of the Scriptures." The Laws and Liberties of Massachusetts, 1648 edition (Cambridge 1929) 47.

The evolution of colonial education, largely in the service of religion, into the public school system of today is the story of changing conceptions regarding the American democratic society, of the functions of State-maintained education in such a society, and of the role therein of the free exercise of religion by the people. The modern public school derived from a philosophy of freedom reflected in the First Amendment. It is appropriate to recall that the Remonstrance of James Madison, an event basic in the history of religious liberty, was called forth by a proposal which involved support to religious education. See Mr. Justice Rutledge's opinion in the Everson case, supra, 330 U.S. at 36-37. As the momentum for popular education increased and in turn evoked strong claims for State support of religious education, contests not unlike that which in Virginia had produced Madison's Remonstrance appeared in various form in other States. New York and Massachusetts provide famous chapters in the history that established dissociation of religious teaching from State-maintained schools.

In New York, the rise of the common schools led, despite fierce sectarian opposition, to the barring of tax funds to church schools, and later to any school in which sectarian doctrine was taught. In Massachusetts, largely through the efforts of Horace Mann, all sectarian teachings were barred from the common school to save it from being rent by denominational conflict. The upshot of these controversies often long and fierce, is fairly summarized by saying that long before the Fourteenth Amendment subjected the States to new limitations, the prohibition of furtherance by the State of religious instruction became the guiding principle, in law and feeling, of the American people. In sustaining Stephen Girard's will, this Court referred to the inevitable conflicts engendered by matters "connected with religious polity" and particularly "in a country composed of such a variety of religious sects as our country." *Vidal et al. v. Girard's Executors*, 2 How. 127, 198. That was more than one hundred years ago.

Separation in the field of education, then, was not imposed upon unwilling States by force of superior law. In this respect the Fourteenth Amendment merely reflected a principle then dominant in our national life. To the extent that the Constitution thus made it binding upon the States, the basis of the restriction is the whole experience of our people. Zealous watchfulness against fusion of secular and religious activities by Government itself, through any of its instruments but especially through its educational agencies, was the democratic response of the American community to the particular needs of a young and growing nation, unique in the composition of its people. A totally different situation elsewhere, as illustrated for instance by the English provisions for religious education in State-maintained schools, only serves to illustrate that free societies are not cast in one mould. See the Education Act of 1944, 7 and 8 Geo. VI, c. 31. Different institutions evolve from different historic circumstances.

It is pertinent to remind that the establishment of this principle of separation in the field of local education was not due to any decline in the religious beliefs of the people. Horace

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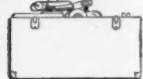


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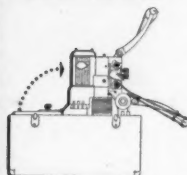
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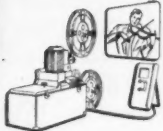
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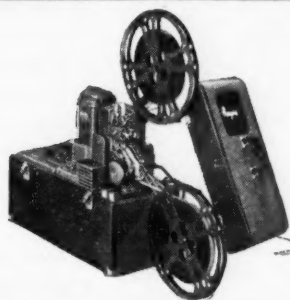


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Mann was a devout Christian, and the deep religious feeling of James Madison is stamped upon the Remonstrance. The secular public school did not imply indifference to the basic role of religion in the life of the people, nor rejection of religious education as a means of fostering it. The claims of religion were not minimized by refusing to make the public schools agencies for their assertion. The non-sectarian or secular public school was the means of reconciling freedom in general with religious freedom. The sharp confinement of the public schools to secular education was a recognition of the need of a democratic society to educate its children, insofar as the State undertook to do so, in an atmosphere free from pressures in a realm in which pressures are most resisted and where conflicts are most easily and most bitterly engendered. Designed to serve as perhaps the most powerful agency for promoting cohesion among a heterogeneous democratic people, the public school must keep scrupulously free from entanglement in the strife of sects. The preservation of the community from divisive conflicts, of Government from irreconcilable pressures by religious groups, of religion from censorship and coercion however subtly exercised, requires strict confinement of the State to instruction other than religious, leaving to the individual's church and home, indoctrination in the faith of his choice.

The development of the public school as a symbol of our secular unity was not a sudden achievement nor attained without violent conflict. While in small communities of comparatively homogeneous religious beliefs, the need for absolute separation presented no urgencies, elsewhere the growth of the secular school encountered the resistance of feeling strongly engaged against it. But the inevitability of such attempts is the very reason for Constitutional provisions primarily concerned with the protection of minority groups. And such sects are shifting groups, varying from time to time, and place to place, thus representing in their totality the common interest of the nation.

Enough has been said to indicate that we are dealing not with a full-blown principle, nor one having the definiteness of a surveyor's metes and bounds. But by 1875 the separation of public education from Church entanglements, of the State from the teaching of religion, was firmly established in the consciousness of the nation. In that year President Grant made his famous remarks to the Convention of the Army of the Tennessee:

"Encourage free schools and resolve that not one dollar appropriated for

their support shall be appropriated for the support of any sectarian schools. Resolve that neither the state nor the nation, nor both combined, shall support institutions of learning other than those sufficient to afford every child growing up in the land the opportunity of a good common school education, unmixed with sectarian, pagan, or atheistical dogmas. Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contributions. Keep the church and state forever separated." "The President's Speech at Des Moines," 22 Catholic World 433, 434-35 (1876).

So strong was this conviction, that rather than rest on the comprehensive prohibitions of the First and Fourteenth Amendments, President Grant urged that there be written into the United States Constitution particular elaborations, including a specific prohibition against the use of public funds for sectarian education, such as had been written into many State constitutions. By 1894, in urging the adoption of such a provision in the New York Constitution, Elihu Root was able to summarize a century of the nation's history: "It is not a question of religion, or of creed, or of party; it is a question of declaring and maintaining the great American principle of eternal separation between Church and State." Root, *Addresses on Government and Citizenship*, 137, 140. The extent to which this principle was deemed a presupposition of our Constitutional system is strikingly illustrated by the fact that every State admitted into the Union since 1876 was compelled by Congress to write into its constitution a requirement that it maintain a school system "free from sectarian control."

Prohibition of the commingling of religious and secular instruction in the public school is of course only half the story. A religious people was naturally concerned about the part of the child's education entrusted "to the family altar, the church, and the private school." The promotion of religious education took many forms. Laboring under financial difficulties and exercising only persuasive authority, various denominations felt handicapped in their task of religious education. Abortive attempts were therefore frequently made to obtain public funds for religious schools. But the major efforts of religious inculcation were a recognition of the principle of Separation by the establishment of church schools privately supported. Parochial schools. These, however, were often beset by serious handicaps, financial and were maintained by various denomina-

otherwise, so that the religious aims which they represented found other directions. There were experiments with vacation schools, with Saturday as well as Sunday schools. They all fell short of their purpose. It was urged that by appearing to make religion a one-day-a-week matter, the Sunday school, which acquired national acceptance, tended to relegate the child's religious education, and thereby his religion, to a minor role not unlike the enforced piano lesson.

Out of these inadequate efforts evolved the week-day church school, held on one or more afternoons a week after the close of the public school. But children continued to be children; they wanted to play when school was out, particularly when other children were free to do so. Church leaders decided that if the week-day church school was to succeed, a way had to be found to give the child his religious education during what the child conceived to be his "business hours."

The initiation of the movement may fairly be attributed to Dr. George U. Wenner. The underlying assumption of his proposal, made at the Interfaith Conference on Federation held in New York City in 1905, was that the public school unduly monopolized the child's time and that the churches were entitled to their share of it. This, the schools should "release." Accordingly, the Federation, citing the example of the Third Republic of France, urged that upon the request of their parents, children be excused from public school on Wednesday afternoon, so that the churches could provide "Sunday school on Wednesday." This was to be carried out on church premises under church authority. Those not desiring to attend church schools would continue their normal classes. Lest these public school classes unfairly compete with the church education, it was requested that the school authorities refrain from scheduling courses or activities of compelling interest or importance.

The proposal aroused considerable opposition and it took another decade for a "released time" scheme to become part of a public school system. Gary, Indiana, inaugurated the movement. At a time when industrial expansion strained the communal facilities of the city, Superintendent of Schools, Wirt suggested fuller use of the school buildings. Building on theories which had become more or less current, he also urged that education was more than instruction in a classroom. The school was only one of several educational agencies. The library, the playground, the home, the church, all have their function in the

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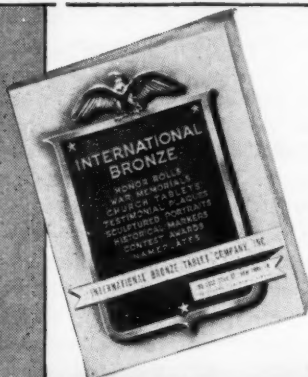
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Order of Morning Worship

Organ Prelude—Fantasia - - - Harker

Introit

Words by the Minister

Jesus saith unto them: I am the Way, the Truth, and the Life.
No man cometh unto the Father but by Me.

Refrain by the Choir

Lead me, Lord, lead me in Thy righteousness:
Make Thy Way plain before my face.

¶ The Congregation rises to sing

Processional Hymn 47—New Every Morning is the Love
(The Choir will sing the first verse in the vestibule)

¶ The Congregation seated, bows

Invocation, followed by the Lord's Prayer

The Sanctus - - - 14th Century Plainsong

¶ The Congregation, bowing, unites in

A Prayer of Confession

Minister: Almighty and most merciful God, we acknowledge and confess that we have sinned against Thee in thought and word and deed.

People: We have not loved Thee with all our soul, with all our mind and strength. We have not loved our neighbor as ourselves.

Minister: Thou rememberest how weak we are: our weariness in serving Thee, our lack of concern for others, the vows we have broken, the duties refused. Have mercy on our unworthiness.

People: May we henceforth walk in Thy commandments; and may love for Thee ever be first in our hearts.

Minister: How often have we prayed for the coming of Thy Kingdom, yet when it has sought to come through us, we have sometimes barred the way.

People: We have wanted it in others, but not in ourselves.

Minister: We beseech Thee, O God, to forgive us for what we have been; to help us amend what we are and to guide us towards what we should be.

People: Unite us with Thyself, that in the end we may be more than conquerors through Him who loved us, our Saviour Jesus Christ.

An Anthem—Saviour, Like a Shepherd Lead Us Gluck-Holler

Saviour, like a shepherd lead us,
Much we need Thy tender care;
In Thy pleasant pastures feed us;
For our use Thy folds prepare;
Blessed Jesus! Blessed Jesus!
Thou hast bought us, Thine we are.
Thou hast loved us; love us still.

We worship today with the Plymouth Congregational Church, Utica, New York

The Scripture Lesson

Luke 15 1-10

¶ The Congregation bows

The Pastoral Prayer (with choral ascription and response)

An Offertory Solo—Open the Gates of the Temple - Knapp

CAROLE KIRTON

¶ The Congregation rises as the offering is presented and sings

The Doxology

¶ The Congregation remains standing

Hymn 331—Christian, Rise and Act Thy Creed

Sermon—A Christian's Opportunity

Text: "Now when the centurion saw what had taken place, he praised God and said: Certainly this was a righteous man." Luke 23: 47

¶ The Congregation, bowing, unites with the minister in

A Prayer of Dedication

Almighty and most Merciful God, grant us fervently to desire, wisely to search out, and perfectly to fulfill, all that is well-pleasing to Thee. Give us a steadfast heart which, no unworthy affection may drag downwards. Give us an unconquered heart which no unworthy purpose may tempt aside. Bestow upon us understanding to know Thee, diligence to seek Thee, and faithfulness in serving Thee. In Jesus' name we pray. Amen.

¶ The Congregation rises to sing

The Recessional Hymn 204—Give to the Winds Thy Fears

¶ The Congregation remains standing

The Benediction

Words by the Minister

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forevermore.

Choral Response

Organ Postlude—Allegro - - - Handel

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child's proper unfolding. Accordingly, Wirt's plan sought to rotate the schedules of the children during the school-day so that some were in class, others were in the library, still others in the playground. And some, he suggested to the leading ministers of the City, might be released to attend religious classes if the churches of the City cooperated and provided them. They did, in 1914, and thus was "released time" begun. The religious teaching was held on church premises and the public schools had no hand in the conduct of these church schools. They did not supervise the choice of instructors or the subject matter taught. Nor did they assume responsibility for the attendance, conduct or achievement of the child in a church school; and he received no credit for it. The period of attendance in the religious schools would otherwise have been a play period for the child, with the result that the arrangement did not cut into public school instruction or truly affect the activities or feelings of the children who did not attend the church schools.

From such a beginning "released

time" has attained substantial proportions. In 1914-15, under the Gary program, 619 pupils left the public schools for the church schools during one period a week. According to responsible figures almost 2,000,000 in some 2,200 communities participated in "released time" programs during 1947. A movement of such scope indicates the importance of the problem to which the "released time" programs are directed. But to the extent that aspects of these programs are open to Constitutional objection, the more extensively the movement operates, the more ominous the breaches in the wall of separation.

Of course, "released time" as a generalized conception, undefined by differentiating particularities, is not an issue for Constitutional adjudication. Local programs differ from each other in many and crucial respects. Some "released time" classes are under separate denominational auspices, others are conducted jointly by several denominations, often embracing all the religious affiliations of a community. Some classes in religion teach a limited sectarianism; others emphasize democracy,

unity and spiritual values not anchored in a particular creed. Insofar as these are manifestations merely of the free exercise of religion, they are quite outside the scope of judicial concern, except insofar as the Court may be called upon to protect the right of religious freedom. It is only when challenge is made to the share that the public schools have in the execution of a particular "released time" program that close judicial scrutiny is demanded of the exact relation between the religious instruction and the public educational system in the specific situation before the Court.

The substantial differences among arrangements lumped together as "released time" emphasize the importance of detailed analysis of the facts to which the Constitutional test of Separation is to be applied. How does "released time" operate in Champaign? Public school teachers distribute to their pupils cards supplied by church groups, so that the parents may indicate whether they desire religious instruction for their children. For those desiring it, religious classes are con-

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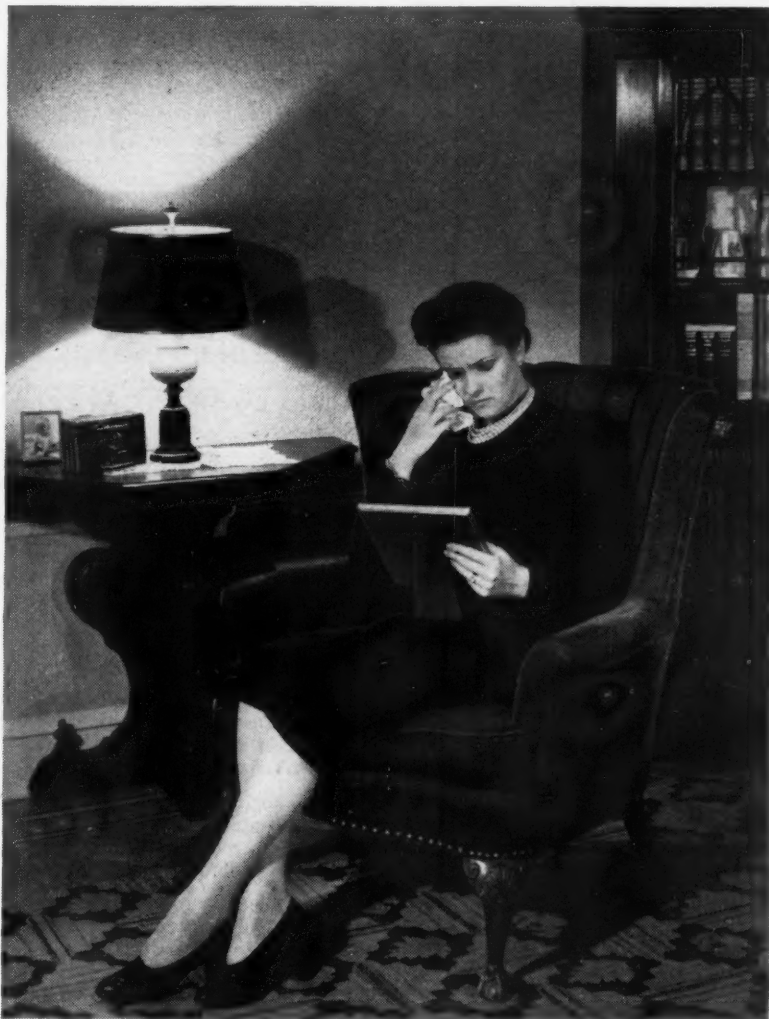
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23 Second Sunday after Epiphany	24	25	26	27	28	29
30 Third Sunday after Epiphany	31	1	2	3	4	5
6 Fourth Sunday after Epiphany	7	8	9	10	11	12
13 Fifth Sunday after Epiphany Lamb's Supper	14	15	16	17	18	19
20 Sixth Sunday after Epiphany Ordination	21	22	23	24	25	26
27 Seventh Sunday after Epiphany Epiphany	28	1	2 Ash Wednesday	3	4	5
6 Eighth Sunday after Epiphany	7	8	9	10	11	12
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20 Second Sunday in Lent	21	22	23	24	25	26
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ducted in the regular classrooms of the public schools by teachers of religion paid by the churches and appointed by them, but, as the State court found, "subject to the approval and supervision of the Superintendent." The courses do not profess to give secular instruction in subjects concerning religion. Their candid purpose is sectarian teaching. While a child can go to any of the religious classes offered, a particular sect wishing a teacher for its devotees requires the permission of the school superintendent "who in turn will determine whether or not it is practical for said group to teach in said school system." If no provision is made for religious instruction in the particular faith of a child, or if for other reasons the child is not enrolled in any of the offered classes, he is required to attend a regular school class, or a study period during which he is often left to his own devices. Reports of attendance in the religious classes are submitted by the religious instructor to the school authorities, and the child who fails to attend is presumably deemed a truant.

Religious education so conducted on school time and property is patently woven into the working scheme of the school. The Champaign arrangement thus presents powerful elements of inherent pressure by the school system in the interest of religious sects. The fact that this power has not been used to discriminate is beside the point. Separation is a requirement to abstain from fusing functions of Government and of religious sects, not merely to treat them all equally. That a child is offered an alternative may reduce the constraint; it does not eliminate the operation of influence by the school in matters sacred to conscience and outside the school's domain. The law of imitation operates, and non-conformity is not an outstanding characteristic of children. The result is an obvious pressure upon children to attend. Again, while the Champaign school population represents only a fraction of the more than two hundred and fifty sects of the nation, not even all the practicing sects in Champaign are willing or able to provide religious instruction. The children belonging to these non-participating sects will thus have inculcated in them a feeling of separatism when the school should be the training ground for habits of community, or they will have religious instruction in a faith which is not that of their parents. As a result, the public school system of Champaign actively furthers inculcation in the religious tenets of some faiths, and in the process sharpens the consciousness



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In some churches, an annual financial statement from the pulpit is a requirement that must be met. In others, it has become the custom for the chairman of the financial committee or a member of the Board of Trustees or a local governing body to take the pulpit for a short time during the service once a year and give an oral account of the church's financial status.

However, whether or not an oral report is made on church finances, churches find the reproduction of the annual report on the duplicator, to be mailed to all members of the congrega-

tion, makes a better understanding of the financial requirements of a church, and a clearer picture of the necessity of regular financial support to keep a church in operation.

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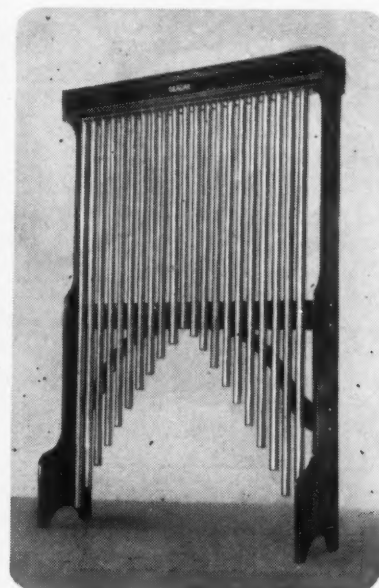
of religious differences at least among some of the children committed to its care. These are consequences not amenable to statistics. But they are precisely the consequences against which the Constitution was directed when it prohibited the Government common to all from becoming embroiled, however innocently, in the destructive religious conflicts of which the history of even this country records some dark ages.

Mention should not be omitted that the integration of religious instruction within the school system as practiced in Champaign is supported by arguments drawn from educational theories as diverse as those derived from Catholic conceptions and from the writings of John Dewey. Movements like "released time" are seldom single in origin or aim. Nor can the intrusion of religious instruction into the public school system of Champaign be minimized by saying that it absorbs less than an hour a week; in fact, that

affords evidence of a design constitutionally objectionable. If it were merely a question of enabling a child to obtain religious instruction with a receptive mind, the thirty or forty-five minutes could readily be found on Saturday or Sunday. If that were all, Champaign might have drawn upon the French system, known in its American manifestation as "dismissed time," whereby one school day is shortened to allow all children to go where they please, leaving those who so desire to go to a religious school. The momentum of the whole school atmosphere and school planning is presumably put behind religious instruction, as given in Champaign, precisely in order to secure for the religious instruction such momentum and planning. To speak of "released time" as being only half or three-quarters of an hour is to draw a thread from a fabric.

We do not consider as indeed we
(Turn to next page)

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SERMON STARTER

Morbus Sabbaticus

A dread disease has spread across America. Its victims are to be found in every community although some communities are much more affected than others. This disease does not come upon men and women suddenly, like small-pox or influenza. It comes slowly, almost imperceptibly, like pernicious anemia or creeping paralysis, and the effect of this disease upon the

Week Day Religious Training

(From page 31)

could not, school programs not before us which, though colloquially characterized as "released time," present situations differing in aspects that may well be constitutionally crucial. Different forms which "released time" has taken during more than thirty years of growth include programs which, like that before us, could not withstand the test of the Constitution; others may be found unexceptionable. We do not now attempt to weigh in the Constitutional scale every separate detail or various combination of factors which may establish a valid "released time" program. We find that the basic Constitutional principle of absolute separation was violated when the State of Illinois, speaking through its Supreme Court, sustained the school authorities of Champaign in sponsoring and effectively furthering religious beliefs by its educational arrangement.

Separation means separation, not something less. Jefferson's metaphor in describing the relation between Church and State speaks of a "wall of separation," not of a fine line easily overstepped. The public-school is at once the symbol of our democracy and the most pervasive means for promoting our common destiny. In no activity of the State is it more vital to keep out divisive forces than in its schools, to avoid confusing, not to say fusing, what the Constitution sought to keep strictly apart. "The great American principle of eternal separation"—Elihu Root's phrase bears repetition—is one of the vital reliances of our Constitutional system for assuring unities among our people stronger than our diversities. It is the Court's duty to enforce this principle in its full integrity.

spiritual, mental and physical well-being of the American people is beyond calculation. It is not too much to say that no other plague known to man carries with it so many evil possibilities.

The disease of which I am speaking has several outstanding characteristics and it is revealed by some strange but unmistakable symptoms.

1. Strangely enough it is contracted by and it affects no one save professedly religious people. It is not a disease of unbelievers or of criminals. Pagans are immune to it. For the most part it is peculiar to church membership: to men and women who have given their most solemn promise to be true to Christ and to his church forever.

2. It is not a new disease. It is not a strange virus which has spread suddenly and is, as yet, of an unknown nature and cause. Indeed it is a very old disease, almost as old as Christianity itself. For example, the author of the Epistle to the Hebrews laments and counsels against its deadly presence: (Hebrews 10:23-25). But though it is a very old disease, it never was so prevalent and so destructive of all that is best in personal and social life as it is today.

3. A third characteristic of this dread disease is that, once it is acquired, very few of its victims ever make an honest and intelligent effort to be cured. Like the average alcoholic they will, at times, lament the fact that they are its victims and they will make resolutions to overcome it. It is doubtful, however, if any considerable number are fully aware of how evil, and even fatal, the effects of this disease may be—how it arrests spiritual growth, undermines mental and spiritual health, fosters neuroses, and injures the children of every home and street who are in contact with its victims. They are not aware of the extent to which it paralyzes the finest impulses in personal and community life and frustrates the cultivation and protection of what good men and women—the wisest and the best—have always believed to be life's ultimate values. If they were fully aware of what this disease does to human life, and if they were to act upon the basis of that knowledge, something mighty, something startling and beautiful—like an unexpected springtime in the midst

of winter—would spread across America within two weeks.

4. Perhaps the strangest thing about this disease is not only that it is contracted by no one save professedly religious people but that it reveals its symptoms only during certain hours of the day—and usually on only one day of the week. That is why I call it *morbus sabbaticus* which, being translated, means Sunday sickness. Though this disease does not affect the appetite the symptoms are, generally speaking, the same. The man or woman who suffers from *morbus sabbaticus* shows no symptoms on Saturday night. Symptoms are not evident early Sunday morning but, almost invariably, they begin to manifest themselves about nine o'clock in the forenoon. The usual attack lasts until noon. Then, suddenly, most mysteriously, the symptoms—languor, headache, and tired feelings—disappear not to return for a whole week. *Morbus sabbaticus* does not interfere with big Sunday dinners, reading the Sunday papers, Sunday afternoon automobile trips or even seeing a baseball game. And I have never known of an instance in which it kept a man or woman home from work on Monday morning.

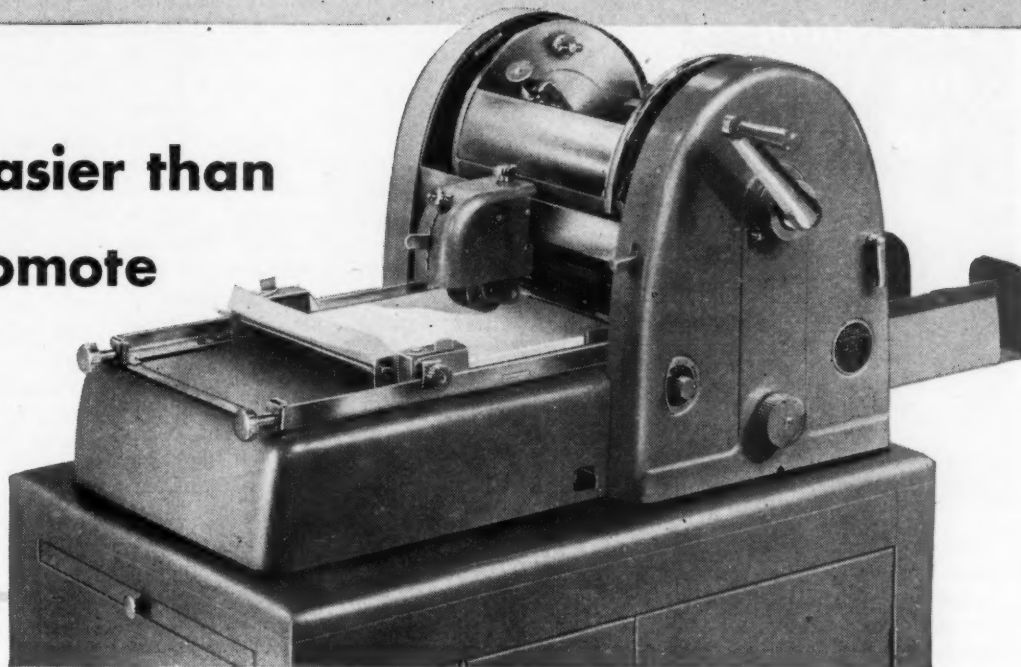
We must, of course, make a distinction between the alibis Christian people offer for not going to church and the real reasons why they do not go. Conspicuous among the many alibis are these:

A. "Because there are too many hypocrites in the church." Of course it is true that there are too many hypocrites in the church. But the church is something more than a sanctuary for saints; it is a school for sinners too. Christ did not come to call the righteous but sinners to repentance and fellowship. Moreover, frail as it is because its members are human, yet the church is exceedingly charitable—even so charitable as to make room for a hypocrite so big that he claims to stand aloof because there are hypocrites within its fellowship.

B. "Because the true gospel is not preached." Here much depends upon our definition of what is meant by "the true gospel." In many instances what is meant is not a prophesy but a prejudice; not the message of the Master but some theory about him; not good news but a certain kind of good advice. Indeed, the truth is apt to lie in the

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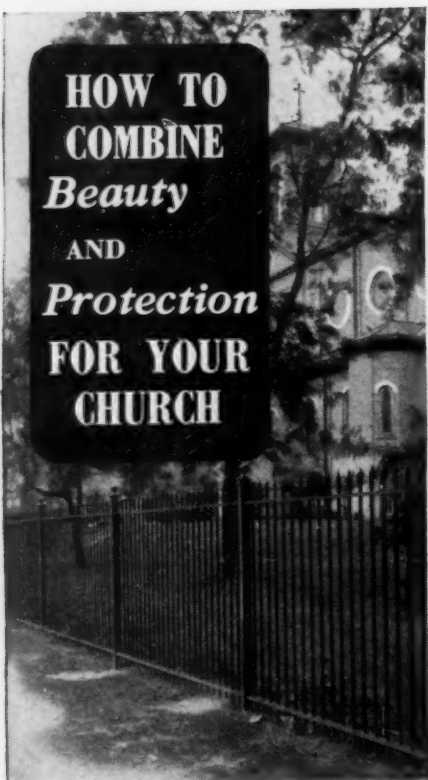
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opposite direction altogether. Men and women do not stay away from public worship because the true gospel is not preached but, rather, because it is preached, and they find its challenge and implications disquieting, disturbing and painful.

There are, of course real reasons why men and women do not assemble for worship on Sunday morning. Briefly, we may mention four of them.

A. Because "they are too tired." In some cases this is a legitimate excuse. Men and women who, to earn a living, work through nearly all of Saturday nights, as do some of my friends, find it well nigh impossible to attend services on Sunday morning. But in most cases Sunday morning tiredness is not the result of economic or professional necessity; it is the result of Saturday night dissipation. Of course they are tired, more tired than on any other morning of the week—and no wonder! Consider where many people have been on Saturday night, what they were doing, and when they got home and to bed. But isn't it lamentable that the Lord's day and the Lord's house and the Lord's work must suffer the results of Saturday night dissipation?

B. Having found life too hard for them, and having suffered frustration and defeat, many people remain away from the church because they feel that its ideals and requirements are much too high for their natures. They admire the church and yet fear it. They do not understand that the church is a hospital for broken hearts and lives as well as an armory for strong crusaders.

C. Because they have gained a false sense of security, sufficiency and personal adequacy. They have made some money. They are prosperous. They have lost all sense of dependence, and without a sense of dependence there is no possibility of genuine religious experience. As John Kennedy of Cambuslang once said, "The prosperous man often feels that he has solved life's problems when, in reality, he is so doped with success that he is not even aware of them." Indeed, with its ministry to the "down and out," the church must exert an even stronger ministry in the direction of the even more pathetic up and outs of every parish and community.

D. All of which reasons, when taken together, bring us to the biggest reason of all. Men and women, professedly religious men and women, are habitually absent from public worship because something has died—or is dying—in the deep places of the spirit. The inner light has begun to fail. The nobler impulses have been denied. The sacred flame has not been fed. The soul,

like an unused member of the body, has atrophied. Unnoticed, a kind of creeping paralysis has stolen over the mind. There has been a hardening of the soul's arteries. And men and women, thus afflicted, lose the normal and healthy urge and hunger to join in the faith and fellowship of Christian worship.

Conclusion. What is our answer to the threat of the dread disease of Sunday sickness? What can we who continue to assemble for worship do about it? We can, we must, do two things:

1. We must see plainly and help others to see plainly the consequences of the neglect of public worship.

2. We must bear witness concerning what the fellowship and worship services of the church mean to our lives. We must testify before marginal and indifferent fellow-members of the church. We must tell men and women and little children how, in the sanctuary of God, we find peace and poise, health and happiness. In a word, we must lay to heart and act upon the words of the writer of the Epistle to the Hebrews: "Let us hold fast the confession of our hope that it waver not: for he is faithful that promised: and let us consider one another; to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another."

POETIC WINDOWS

Beatrice

Thou hast drawn me up to freedom
from the slave,
By all those paths, all those ways
known to thee
Through which thou hadst such potency to save.
Continue thy magnificence in me,
So that my soul, which thou hast
healed of scar,
May please thy sight when from the
body free.

—Dante

Prayer of the Obscure

Though there is nought of fame
The way I trod,
The world is mine while yet I may
Stretch forth my hand from day to
day,
To touch some brow deep furrowed
with despair,
And with my fingers place a blessing
there.

The world is mine while yet there be
One lilting bit of melody
That I may pour into some heart
Grown sad and still, and feel it start
With joy, because I came.

Dear God, I cannot leave my mark on
every soul,
But grant, I pray Thee, this my radiant goal:
That some may learn to laugh, and
some to pray,
Because, one shining hour, I passed

this way.

—Mildred Meeker

Quest

I listened for your name among the
river-rushes
But they whispered too low for me to
hear;
And the cool, delicate water-gushes
Could not speak it clear.

I listened for it on the abandoned hills
And knew it trembling in the wind's
voice;
But the tongues of a hundred loud rills
Drowned it in running noise.

I have watched for you in the town's
spaces
And streets, and by open doors;
And fled back confused with the faces
Of so many that were not yours.

And I have looked long at the edge of
the sea
And over the soft edge of the plain,
Waiting—would you come to me?
Then lonely without you turned home
again.

Till I forgot you a little while,
And sat dreaming in my own room
apart;
When suddenly from the darkness
flowered your smile,
And your name rang like a sweet bell
in my heart.

—John Redwood Anderson

Wisdom's Fate Today

But we, brought forth and rear' in
hours
Of change, alarm, surprise—
What shelter to grow ripe is ours?
What leisure to grow wise?
Too fast we live, too much are tried,
Too harass'd, to attain
Wordsworth's sweet calm, or Goethe's
wide
And luminous view to gain.

—Matthew Arnold

Evening

I know the night is near at hand,
The mists lie low on hill and bay;
The autumn sheaves are dewless, dry;
But I have had my day.
Yes, I have had, dear Lord, the day;
When at Thy call I have the night,
Brief be the twilight as I pass
From light to dark—from dark to light.

—S. Weir Mitchell

SELECTED PROSE

Birth of the Christian Religion

It represents the latest, and, in my judgment, the most masterly of all the attempts to understand and describe according to the normal canons of human history, without prejudice and without miracle, a movement which has shaped the whole subsequent religion of the western world. Previous historians of Christianity have generally been theologians, convinced of the miraculous nature of their subject and consequently, however learned, compelled to be uncritical * * * M. Loisy's analysis of the books of the New Testament and other early Christian lit-

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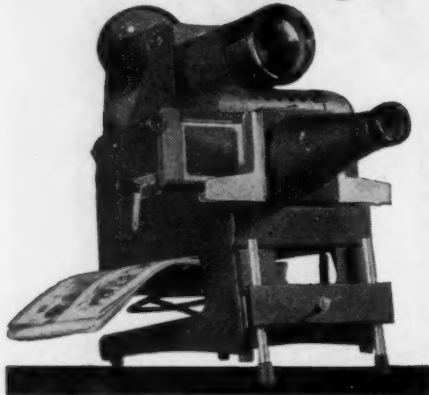
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erature surpasses, in my opinion, any previous analysis known to me. He writes with an intimate understanding of the problem before him which seems to me to shed a new, and I would almost add a convincing, light on one of the most important movements in history.—Professor Gilbert Murray in his preface to *The Birth of the Christian Religion*, by M. Loisy.

The Sleeping Prince

Truth is not that which can be demonstrated by the aid of logic. If orange trees are hardy and rich in fruit in this bit of soil and not in that, then this bit of soil is what is truth for orange trees. If a particular religion, or culture, or scale of values, in one form of activity rather than another, brings self-fulfillment to a man, releases the prince asleep within him unknown to himself, then that scale of values, that culture, that form of activity, constitutes his truth.—Saint-Euxpery.

Paul the Stoic

Paul called himself "a Hebrew of the Hebrews" and he had solid ground for his assertion. * * * But Paul was Greek too. He was born in Tarsus, then a centre of the most popular Greek teaching of his day, the Stoic. The ideas it put forth were not those of the Greece of Socrates and Plato, and they proved finally more congenial to the Roman mind than to the Greek. Stoicism took firm root in Rome and from there it spread through the Roman world. It showed itself to be truly a religion, with the conquering power all deep religious conviction has. In his youth Paul must often have heard Stoics discussing their belief. They would be among the people he met every day. It would be strange if he had never also listened to their greatest teachers in the town. Certainly he knew what they taught and approved it. Zeno, the founder, had declared that there was one supreme God of boundless power and goodness, who was not to be worshipped in temples, unworthy to house Deity, but who dwelt in every man, uniting all into one great commonwealth where there was no distinction between rich or poor, man or woman, bond or free. In Paul's speech on the Areopagus he told the Athenians: "God * * * dwelleth not in temples made with hands * * * he hath made of one blood all nations of men * * * that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us: For in him we live and move and have our being." The words are a statement of the Stoic creed.

The idea that God has made of one blood all nations was foreign to the Jew. Paul did not get it from his Hebrew teachers. Only a few sentences in the greatest of the prophets points it out. * * * One of the most passionately held convictions of the Hebrews was that they alone were God's people, favored and lifted above all others. When Paul turned decisively from it, consciously or unconsciously he was following the Stoics. So he was too when he declared that in God's sight "there is neither slave nor free," and when he wrote to a man in behalf of his runaway slave, "Receive him not now as a servant, but as a brother beloved, especially to me." One of the greatest Stoic doctrines was their revolutionary teaching about slavery. Precisely at the time when Paul was in prison, Seneca, was writing, "They are slaves," men say. "Nay, they are men. Slaves? No, comrades." And Epictetus declared that "a slave is your brother who is sprung from God, of the same heavenly descent as you."

Most unfortunately for the church—and also for the slaves—Paul did not follow the Stoics all the way. He never condemned slavery. The Stoics were alone in repudiating it for hundreds of years, except for an individual here and there. * * * He (Paul) did not ever trouble his head about human rights. They were not important at all in his eyes. * * * But he would have died to maintain that a slave was the equal of a free man in the only ways that mattered to him. "Ye are all children of God. There is neither slave nor free." That is the very voice of Stoicism.

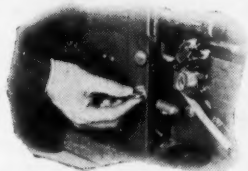
* * * "When you have shut your door," Epictetus writes, "say not that you are alone. God is in your room." "Knowing there is a purpose behind all," says Seneca, "I do not obey God—I agree with him. I follow him with all my heart and soul, not because I must." And Marcus Aurelius in his soldier's tent in the wilderness on the Danube saw life as "offering to God who dwells within you a soldier at his post ready to depart from life when the trumpet sounds, serene as he who gives you your discharge." No words except his own are more like St. Paul than sayings of the greatest Stoics.—Edith Hamilton in *Witness to the Truth*; Norton & Company.

Forward Together

There are those who believe that the right plan is to go back; back to a former simplicity of life, to a Golden Age that lies in the past, when men lived in quietness and contentment, and war was unknown. So the political orator on his soap-box could refer with with-

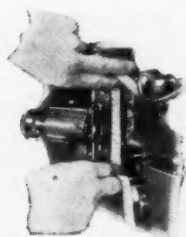
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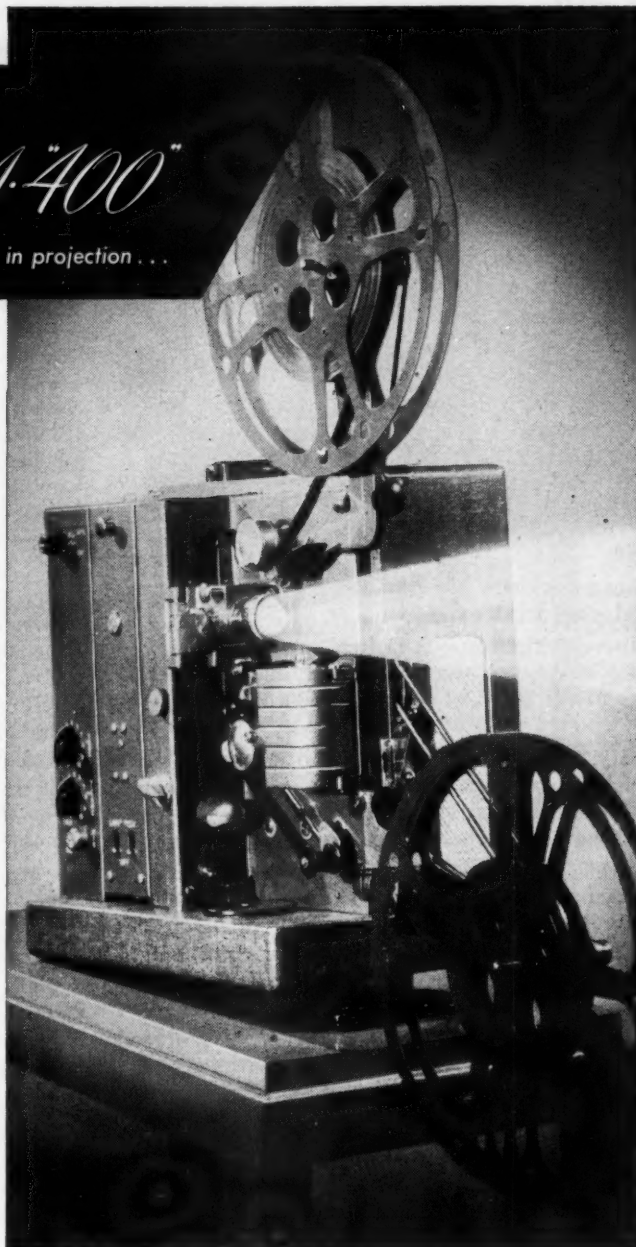
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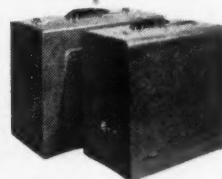
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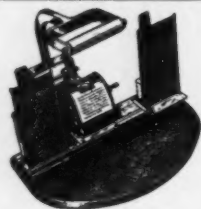
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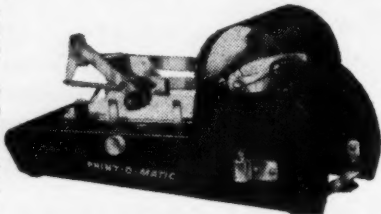
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ering scorn to "this so-called twentieth century."

A return to the Golden Age would be the natural desire of some of the ancient philosophers, who believe that time moves in a great circle so that again and again the wheel of the universe returns to exactly the same position, and all begins once more. When Sir Robert Hall, the astronomer, was a student, his landlady one Saturday night brought in his weekly bill, and, student-like, he found himself a little short of money. "You know, Mrs. Macdonald, there are some thinkers who believe that time goes round in a great circle and comes back to the same place again and again. In, let us say, a hundred thousand years from now you will be coming in at that same door and I'll be sitting in this same comfortable chair, and you will be handing me this same bill. Would you mind, Mrs. Macdonald, if we waited till then before settling?" But she was ready for him. "No, no, Mr. Ball," she is supposed to have said, "you see, a hundred thousand years ago I handed you this same bill—and you didn't pay me."

Youth is supposed not to have wisdom. There is an old, teasing sentence, "We are none of us infallible—not even the youngest of us." Certainly, youth cannot have the store of facts which only length of years can amass, or the maturity which comes only by experience.

What does youth have? A considerable compensation! It has innocence of outlook, unspoiled by frustration; it has hopefulness not dimmed by disappointment; it has joy untouched by the despair of repeated failure. Innocence, hope, joy—hold on to these: they are your heritage—Edgar P. Dickie in *The Fellowship of Youth*; Hodder & Stoughton, London.

How Saints Are Recognized

There are four conditions of life which must be fulfilled before anyone can be canonized a saint. * * * He must have been throughout life loyal to the faith of the church. In the second place the person must have been heroic. He must have faced danger and difficulty in a magnanimous and unconquerable spirit, and have done what seemed impossible for a person to do. In the third place the person who is to rank as a saint must have been the recipient of powers beyond his ordinary human capacities. * * * And finally, through good and evil report, through prosperity and the loss of it, in the mountain top moments and in the dull round of everyday life, he must have

PUBLICIZING "CARE"



The Baptist Church of Farmington, Maine, has but 236 members. Yet, last year, it bought forty-three Care parcels for shipment overseas. The minister, Walter L. Cook, secured a sample display box from the national headquarters. On a recent Sunday he opened it and displayed item by item to the congregation. The result was the purchase of sixteen more parcels. Has any church done better than this?

been radiant.—Baron Frederick von Hugel, as reported by Rufus Jones.

Best Route to Heaven

Then Barnard. You say you've read what he did. He finished the job. He lost his own life in saving mine. I discovered I wasn't hard enough inside merely to be thankful for my own escape, and to go ahead with my schemes. And there was no way of backing out of the situation. Nothing could bring Barnard back. I felt committed, whether I liked it or not.

You took that very hard, I should imagine.

I couldn't tell you how bad I felt about it. In the end I came to see that the selfish self-seeking, cut-throat attitude was no use. You have to be very ruthless about it. And I found I wasn't.

An awkward situation!

About as awkward as it could be. I'd got to do a complete right-about face, and start to practice self-sacrifice, and so on and on because I saw that life couldn't be lived—by me, at least—on any other terms.

Love your neighbor as yourself, in fact, Hawke added.

That's about it, said Cyprian.

And does it work? asked Hawke.

Seems to me at the moment, said Cyprian * * * everyone's case if they'd only let themselves go. I wanted to get people into heaven my way, thinking

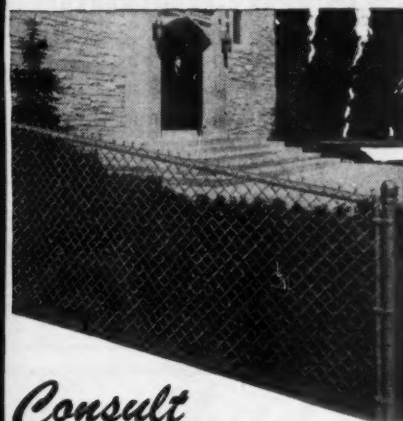
I had the keys of the kingdom. Well, the simple view I had then has become very complicated since, but now it's getting simplified again. I've discovered that the best way to get folks into heaven is to give them the opportunity to find their own way. No use a railway company detailing every train change, and time of arrival, for, say, Brighton if the passenger wants to go to Blackpool.—Frank Akehurst in *All That's Dear*; Boardman & Company, London.

Love: Human and Divine

It is a platitude that being in love makes very ordinary people poets; it is, while it lasts, a fleeting illumination, and evanescent walking into life of usually dormant faculties of perception * * * the whole question of love presents analogies to both the poetic and the religious experience. The lover, during his time of active loving, partakes, so it would seem, of both, but he is a very inexperienced poet and an embryonic mystic, and as a rule his period of creative loving is too short for either potentiality to be developed. * * * There seems no tangible proportion between objective personal value in the loved person and the intensity of love awakened. We must look further; and I believe we find the explanation, as in the specifically aesthetic response to beauty, in the intuitive perception of a reality behind appearance;

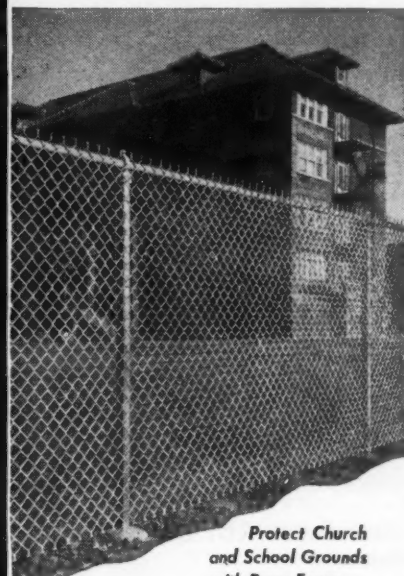
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in particular, in the case of love, of a potential completion.

There is implicit in the act of loving an acknowledgement of our own imperfection, and it is here that the lover, as such, approaches most closely to the mystic. * * * Even in the love of God itself there is admittedly an immense range of growth from the self-regarding to the disinterested, from selfish love of him for our own sake to an ultimate love of him for himself, and a deeper insight in human love reveals an analogous complexity.

There is a difference between the love of God and human love * * * but there is no hard and fast dividing line between the countless stages and gradations through which the first sense of personal incompleteness, the hunger of the merely earthly Eros, may pass, changing not only from flesh into spirit, but from grasping to self-giving, not only from an earthly to a heavenly Eros but to a redemption of both in Agape.—Rosalind Murray in *The Forsaken Fountain*.

Music and Revelation

A. When the final form of one's work is indeed dependent on powers that are stronger than one's self, later on, one can substantiate this or that, but on the whole one is merely a tool. This wonderful logic * * * let us call it God * * * that governs a work of art is the forcing power. (Sibelius)

B. Musical ideas pursue me * * * they stand before me like a wall. Is it an allegro that pursues me? then my pulse beats ever faster and I cannot sleep. Is it an adagio? then I notice that my pulse beats slower; Fantasy plays upon me as though I were a piano * * * I am really a living piano. (Haydn)

C. There is music in the air, music all round us, the world is full of it, and you simply take as much as you require. (Elgar)

Literature and Travel

Foreign travel widens the mind's horizon, especially if you travel not in a luxury liner, but with a light purse and the minimum of baggage. It is not the scenery that widens the mind, it is the friendly association with many kinds of men and women.

If you can never or seldom go abroad where can you find the opportunity of friendly association with many kinds of men and women? You can find that opportunity in the pages of books.

You will have to use books to some extent as instruments of your craft—text books, dictionaries, books of reference and of regulations. Such books are invaluable drudges. But I hope you will not be duly content with their

society when you have entree to all the rich and spacious saloons of English literature, crowded with men and women of brilliant wit, ripe wisdom, and the fascinating manners of the perfect craftsman.

Far too many people—and some of them graduates—fritter away the riches of their heritage by listening to what is not worth hearing, looking at what is not worth seeing, and reading what is not worth the cheap paper it is printed on.—Sir William Hamilton Fyfe at the graduation ceremony of Aberdeen University, 1948.

BOOKISH BREVITIES

The Forsaken Fountain, by Rosalind Murray, is an illuminating tribute to, and argument for, mysticism in all of its aspects and especially as an organ of knowledge through insight into truth and reality. The author is the daughter of perhaps the most distinguished of living classical scholars and literary humanists; and she is the wife of perhaps the most distinguished of living historians, but her reputation for scholarship is by no means a borrowed radiance. In this book she appeals for a "vision in depth" by means of which men may see through things and through symptoms to the reality behind them. She discusses the immemorial problem of knowledge—particularly as it concerns the poet, the lover and the mystic. Her examples are, for the most part, taken from the Latin branch of the Christian church, but it is with power that she appeals for supra-sensual means of knowledge and an education which puts its emphasis upon spiritual receptivity (Longmans Green & Co.; \$2.75). * * * Vast learning, deep feeling, a keen sense of values and priceless insights—all moving through her delightful and, oftentimes, poetic prose—combine to make *The Greek Way*, by Edith Hamilton, a book to have, to love and to hold. Next to Palestine the little land of Greece has made the greatest of all contributions to the civilized mind of the west, and no one has told the story of that contribution with finer insight and skill than has Miss Hamilton. Here all the lovely lights of Hellas shine again—and what those lights are and reveal is of inestimable value for the modern world (W. W. Norton; \$3.50) * * *

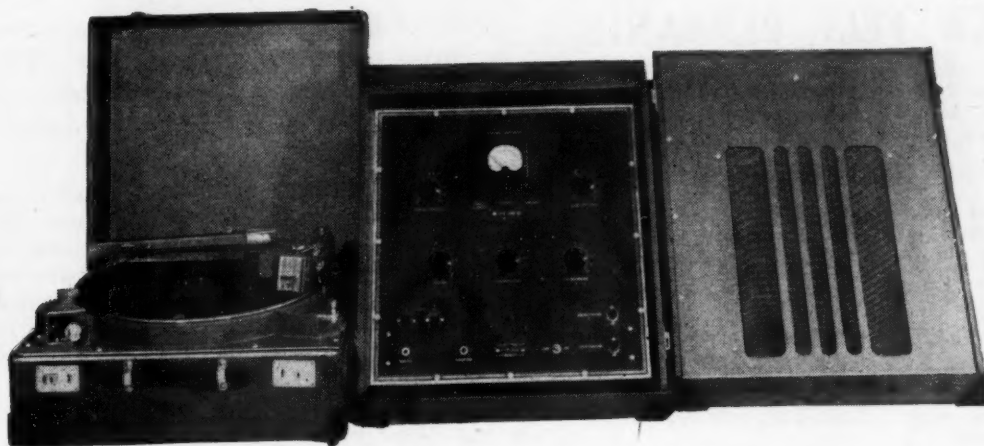
How to Enjoy Poetry, by Robert Farren, the distinguished Irish poet and critic, is a golden book of literary exegesis, insight and inspiration. Farren helps you to see what you never saw before—even as you wonder why you didn't. This is a book every alert preacher will love fondly and from which he will quote frequently (Sheed

(Turn to page 44)

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Community Service Through Radio

by Paul O. Madsen*

Radio is blanketing the nation. Stations are no longer confined to large cities. As broadcasting units are established in the smaller communities many ministers will sense opportunities for service. This personal experience article should be helpful to you.

A FEW months ago a new radio station, KCOL, made its first broadcast in Fort Collins, Colorado. It made its appearance in an area that is primarily agricultural in nature and with one exception, the nearest station to it, is fifty miles away. Thus it is as its slogan says, "serving Northern Colorado." Its policy has been progressive in nature, quite creative and definitely community centered. It is not affiliated with any network thus is interested in doing a great deal of work in its own trade area and has put a great deal of effort into serving that area in the best interests of the people.

After watching the growth of the station for a few months, and observing its policies of community interests, the decision was made to risk a three-cent stamp outlining a suggested program and asking for an interview. The program was to be a religious news program in nature. The letter was answered quite quickly and indicated a considerable degree of interest in such a venture. The interview revealed that the station was intending to serve by remote broadcast the community of Loveland which is the home of the writer, and that a complete studio was being set up in the community. The program was projected then to be broadcast as a part of "The Loveland Hour." It was started in its original form as a twice weekly fifteen minute newscast, simply reading the items, that appealed to the commentator, on the program. A number of letters were sent out to investigate news sources for the program. Religious News Service has two types of service for such programs. One is a prepared script, issued once each week. This service did not lend itself to the originality and personality of the individual doing the broadcast, so it was rejected. Even had it been accepted, its cost would have been prohibitive since no remuneration was sought from the station, nor was any offered. Religious News Service also has a service

which consists of mailing out all religious news from national and international sources daily. This service would have provided an abundance of material, enough for each day actually but again its cost was prohibitive since no financial resources were available.

Thus the program began with the news for it coming from various religious periodicals which came as a matter of professional routine across the author's desk. The radio station also gave all religious news clips from its own leased wire service for this program. After an interval of several weeks when it became apparent that the material presented on the program was to be as emotionally well balanced as it could be, considering the sources, the station gave permission for the commentator to change the form of the program, calling it "A Minister Views the News." Thus it became both reportorial and editorial in content, adding more interest and personal content to it. Repeated emphasis is given on the program to local affairs, the work of the Loveland Council of Churches and other regional news.

After this program had been in session for some time, the station decided that for its "Loveland Hour" that a change should be made in the master of ceremonies. A regular station announcer had been handling the program but he was not fitting the program into a community-centered program the way the station wanted it simply because he was outside the community. The approach was made to me because of my work on the program on "The Minister Views the News." No church opposition was voiced to it, the opinion seeming to be that if it seemed that the program could be carried and the minister could do it, it would be fine. It seemed a marvelous opportunity for a community ministry and since I had to be present anyway on two of the days for the news program it was accepted. It has been a worthwhile experience and has proven a means of doing a number of things for the community that could not have been ac-

*Minister, First Baptist Church, Loveland, Colorado.

completed in any other way. Placing of young people on the air for their own experience, airing of a community project, helping people of the community to become acquainted with each other and with facilities of their town were only a few of the things that developed. In addition of course was the indirect introduction to many non-church people of a minister and some of his attitudes toward life situations. One feature of "The Loveland Hour" is the Church Bulletin Board of the Air which gives each church in the community an opportunity to place before the listening audience its program for the week.

The matter of compensation inevitably arose because of the actual three hours of broadcasting a week in addition to preparation. The station was doing this broadcast, paying line costs for telephone line to the station, as a community service and did not have sufficient returns from the program to feel justified in paying a salary. In the same measure, the question of pay was difficult for the pastor, for the church was paying a living wage, was one which offered lots of opportunity for work and all in all did not seem to be a situation which would warrant seeking employ for extra remuneration. Therefore the station offered to broadcast the Sunday morning services as a type of remuneration for the work as master of ceremonies.

Since KCOL had already made arrangements to broadcast another church service from Fort Collins from 11:30 to 12, it became necessary for them to think in terms of broadcasting our services from 11 to 11:30. This caused a rearrangement on our part of the service of the morning. All services were moved up fifteen to twenty minutes, thus enabling the broadcast of the anthem and sermon of the morning. This, of course, has inspired all areas of the church life to do finer work because of the wide range of listening audience. The choir has felt the necessity for increasing its work and preparation. A script for the sermon must be in on Friday preceding broadcast for the protection of the station under FCC rules and thus the preacher is required to avoid any last minute preparation which sometimes is not as helpful as it can be.

Running a telephone line into the church for the broadcast, in addition to the regular telephone, setting up of equipment, sending an engineer down for the broadcast since it is a remote control broadcast, has involved work on the part of the station as well. It promises to bring to our church considerable range of influence and work because of the tremendous area which the station serves.

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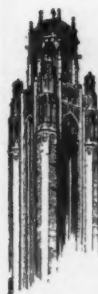
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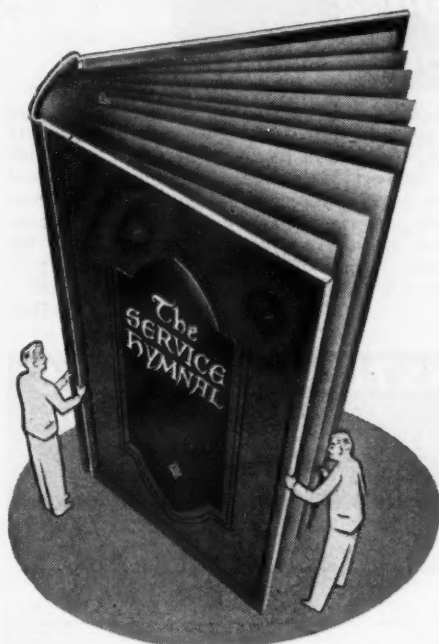
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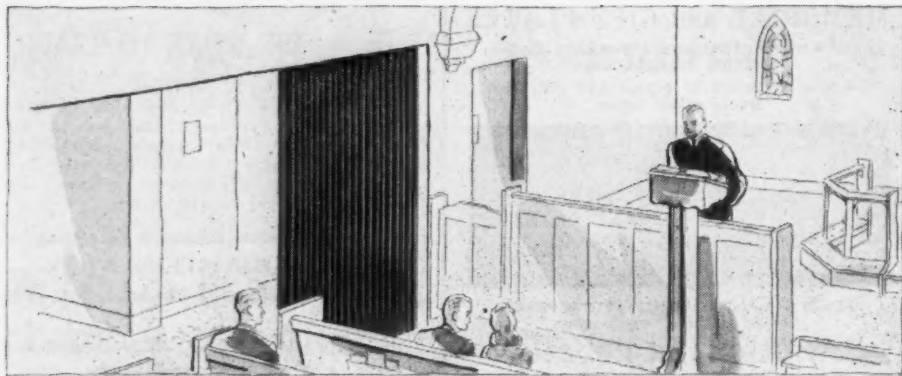
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(From page 40)

& Ward; \$3.00). * * * Two ideologies, two ways of thought and life, are in conflict for supremacy in the modern world, and nowhere have they found more interesting and accurate portrayal than in *Gandhi and Stalin*, by Louis Fischer. This book bristles with ideas and ideals and it is chock-full of revealing illustrations. It would be a fine book to review from the pulpit (Harper's; \$2.50). * * * It may be assumed that the city man, whatever his vocation, is going to enjoy *The Squires Can Take It*, a guide for city farmers, by Ladd Haystead, one of America's leading agriculturists. Any man who has ever dreamed of owning a place in the country (and who hasn't?) will find a store of information in this wise, witty and winsome book; and it should be required reading for every rural pastor in the land. A rural congregation is more dead than asleep if it cannot be stirred by many of Haystead's descriptions of life and problems on the farm (Pellegrini & Cudahy, New York; \$3.50). * * * *The Gathering Storm*, by Winston Spencer Churchill, is the first volume of the history of the Second World War, from the pen of "the one person in the world best fitted to write it." This book will take its place among the world's masterpieces of historical writing. It is a book that will be read and studied centuries hence; and it is a book for the present—essential to any understanding of the beginning and conduct of the war. Winston Churchill is a master of English prose—a really great master—and many of his utterances are memorable (Houghton Mifflin Co.; \$6.00). * * * Much of the spirit of Medieval France lives again in *The World Is Not Enough*, by the Russian emigre, Zoe Oldenbourg. The scene is laid at the end of the twelfth century during the stirring time of the Third Crusade, but, strangely enough, one sees but dimly the fervor of the militant religion of that day. When, finally, the reader reaches the Holy Land, there is little information and less inspiration. As a descriptive account of the hero, Ansaïu of Linnieries and his friends—and their own little world of interest—the book is splendid. The author writes with a marvelous degree of un-selfconsciousness—like an informal chat about one's friendly next door neighbors. Taken as a whole it would seem that the chief interests of men and women in France during the Third Crusade was love-making, tournaments and hunting parties—with love-making the most dominant and persistent pastime. One looks in vain for the great characters of the Third Crusade (Pantheon Books, Inc., \$3.75).

"Three Birds With One Stone"

by Observer

YES, Observer is well aware that the old proverb mentions only two birds, not three; but this is a modernized version slightly improved on the old style.

A certain church in a mid-Western city, where it is not the fashion to attend church on Sunday evening, is demonstrating that it is possible even there to get a Sunday evening congregation, at least occasionally. ("Bird" number 1.)

In some churches the absence of men from the choir is sadly conspicuous. But if there has been any such tendency in this mid-western church, it is now beautifully and effectively stopped by the organization of a special men's choir, which at times has had as many as twenty-five men in it. This men's choir is both the background and the foreground of the Sunday evening service referred to above ("Bird" number 2.)

Lots of church folks love to sing, though sometimes they pretend not to be able to sing at all, for fear of being drafted into the choir. They do love the great old hymns of the church. But, generally speaking, they get very little chance to sing them. Three hymns at the most seem to suffice in many Sunday morning services. So, even if Mr. Love-to-Sing went to church faithfully every Sunday in the year except his vacation time, he would have a chance at no more than one hundred fifty of the five or six hundred hymns in the church hymnal of his denomination. And, at that, probably at least fifty of the hundred and fifty would be "repeats," so the total would not be over one hundred different hymns! 'Twould take a very long time to get through the hymnal at that rate.

In recognition of this very real need the church referred to has inaugurated a series of Once-a-Month Hymns-Sing Services, so that Mr. and Mrs. Love-to-Sing may have a real chance. (And this is "Bird" number 3.)

These monthly Hymn-Sings have been surprisingly successful. They have attracted a congregation almost half as large as the regular Sunday morning congregation. This is the more remarkable because a majority of the leading churches in that city have given up the Sunday evening struggle.

They are held in the church nave, with the men's choir (in full robes and stoles) in the choir loft and the church organist at the console of a

very fine organ. The pastor presides, of course, but he does not preach. This is strictly a service of song, and except for a very brief invocation, even the prayers are sung by the congregation.

The service is a restful, delightfully informal hour, even if it is held in the auditorium. Oft-times the hymns are sung with the congregation and the choir, yes, and even the minister, too, comfortably seated and relaxed. The pastor's very brief introduction to each group of hymns is a gem of condensation and is given in a conversational tone, with no hint of attempted oratory or an emotional "appeal." One somewhat peculiar thing about them is that there is no attempt to give the historic background or the special circumstances of any hymn. Even when several of Isaac Watts' great hymns were sung recently, there was no reference to Watts as "the father of English hymnody." This minister seems to take it for granted that everybody knows who wrote each hymn, and when (and perhaps why?) But that probably is a rather too-large an assumption! Or, it may be that he is convinced that nine-tenths of those who don't know, don't care whether the hymn came from England in the eighteenth century, from Germany in the sixteenth, or from America in the twentieth. (And there is unfortunately all too much truth in that!) But Observer could not help wondering a wee bit whether just a few of those present might not welcome very heartily a brief and accurate and colorful hymn-story now and then.

That very attractive group of men, both young and old, in the choir had its special share in the program, in addition to the leading of the singing of all the hymns. On each of these Hymn-Sing evenings they give a special number. Once it was a very familiar hymn, treated in an unfamiliar manner. The first stanza of Faith of Our Fathers was sung by the men's choir, in parts. Then for the second stanza the choir hummed (still in parts) while the organist played a most effective accompaniment on the organ chimes. Then they sang the third stanza.

One evening a tenor "Guest Soloist" sang two religious "classical" solos. But, in general, this program is definitely of, by and for the people, and

(Turn to next page)

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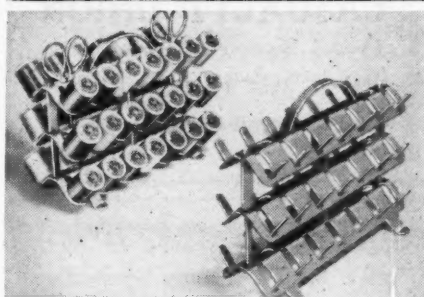
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Why a Certain Lizard Wears A Slack Suit

Sermon to Children

by G. B. F. Hallock

IN Palestine, even today, a good many yards or fields are enclosed with either cactus hedges or loose stone fences. Especially in the stone fences several varieties of lizards live. These lizards are quick to dart in between the stones when you pass. In the southwestern part of our own country there is a certain lizard, quite plentiful, which is known as the Chuckwalla. Its scientific name is *Sauromalus obesus*; but that is too hard for us to say or to remember, so we will call it by its popular name, the Chuckwalla.

Now this Chuckwalla lizard is no sleek beauty. His tough scaly hide sags about his body in loose folds, like a slack suit, very loose. His skin is much too loose for his body, which gives him a very sluggish and ungainly appearance. But while the folded skin does not help his looks, it does help him in escaping his enemies. How do you think it does this?

While he is taking a sun-bath on some exposed rock a desert hawk may appear in the sky. Then the Chuckwalla scrambles quickly to the nearest ledge and tumbles in between two

stones. His slack hide gives him plenty of room to blow himself up, balloon-like, until his skin presses hard against the sides of the stones. He thus anchors himself so tightly between the stones that no hawk or other enemy is able to drag him from his refuge. He is wedged there tight.

Many wild things, and the Chuckwalla is a good example, have clever ways of keeping themselves from harm.

We think that some such plan might be well for boys and girls. We do not advocate blowing yourselves up tight between rocks, but we do claim that you ought to use any caution available. You can keep out of temptation, or else be so strengthened by prayer and resolution that you will be able to overcome.

But there are times and circumstances when it is altogether the brave thing and the altogether sensible thing to run away. A certain man once said than in some circumstances the obvious and practical way of escape is to use our two legs; that one way to deal with a hot temptation is to take to our

(Turn to next page)

"Three Birds With One Stone"

(From page 45)

probably seventy-five per cent of the hour was spent in congregational singing. Observer tried to do some observing, to catch the reaction of the people to the hymns announced. They were all selected and announced by the minister. He wanted to find out if they were getting tired of so much singing—a dozen or so hymns in one hour. But he has to confess that being a hymn-lover himself he had real difficulty in keeping from singing long enough to do much listening. In general, the response of the congregation was hearty and enthusiastic—not the "pep-song" sort of shout and speed, but a real and deep interest, in what they were singing.

This pastor believes in advertising. Of course, he had the usual Sunday church notice in the accustomed place in the local paper on Saturday night. He also had a special story about the hymn-sing in the Friday night edition.

And, naturally, for his own church people, he had the regular church bulletin. But, in addition to all that, he got out some very attractive window cards, with a good photograph of the men's choir. These cards, strategically placed in some of the windows of the main business section of the city, were seen by a good many people and served to let the congregations of the "No-Sunday - Evening - Service" churches know that they would be welcome—and some of them came.

"Three Birds with One Stone." Well, the number is surely correct, but the "Killing" and the "Stone"—these seem hardly to fit. Most certainly, pastor, choir and congregation were all very much alive at the end of the service, in fact, their aliveness had been considerably accelerated by such an hour of united praise and prayer. Therefore, it will be better to shift to another and a more appropriate saying: It is good to sing praises unto our God; For it is pleasant and praise is comely.

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Why a Certain Lizard Wears a Slack Suit

(From page 46)

heels and run for our lives.

I think you have all heard the whimsical story of a storekeeper who said to a boy who was lingering too long near a tempting display of fruit: "What are you doing? Trying to steal one of my apples?" "No," said the boy, "trying not to." In such a case it is a good thing to remove the temptation by removing oneself. One way of winning is not to be defeated. One way not to be defeated is resolutely to depart from the place and the situation where defeat might result. "Lead us not into temptation; but deliver us from evil. Amen." (Matthew 6:13).

WORLD-AROUND ANGELUS ON SEPTEMBER 19

Bells and chimes will ring in churches around the world on Sunday, September 19, as a call to prayer for world leaders who gather in Paris for the General Assembly of the United Nations that week.

This angelus for the General Assembly is sponsored by the Laymen's Movement for a Christian World. The Laymen's Movement has conducted a continuous campaign for such prayers on behalf of world leaders since Dr. Frank C. Laubach was sent to the Paris Peace Conference nearly two years ago, and people in this country were asked to give their prayerful support.

A release from the Laymen's Movement of which Wallace C. Speers, vice president of James McCutcheon and Company, is chairman, states that "The plan is for silent and audible prayers to be offered at the close of morning church services while ringing bells proclaim this call to prayer. The time will generally be from 11:55 to 12 noon in each time zone. Just before the Paris meetings of the United Nations begin, this will help form a common outreach of man's soul, around the world, imploring God's help for peace and brotherhood."

Church Management readers may secure Prayer Cards to distribute to members of their congregations by writing The Laymen's Movement for a Christian World, Inc., Room 1402, 347 Madison Avenue, New York 17, New York. Please advise the number of cards you will need.

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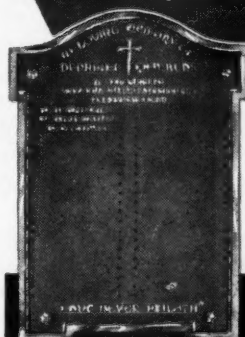
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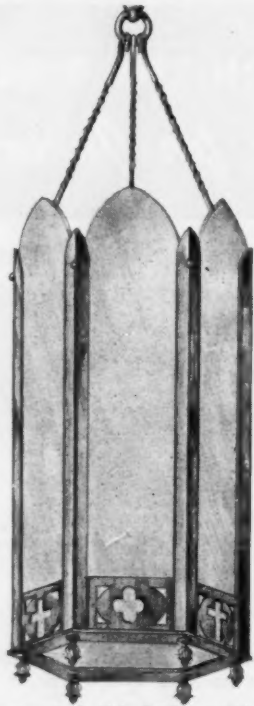


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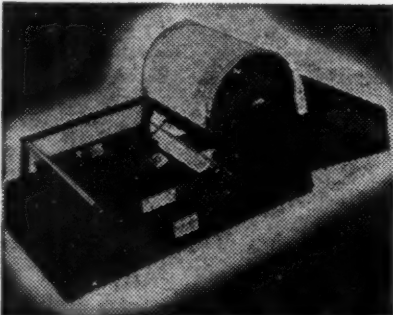
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Ministering to the Distressed

*A Sermon by Donald K. McGarrah**

This sermon was preached at the installation of the deacons and deaconesses at the church of the author. In the Presbyterian church the officers have in charge the distribution of charity. Its message applies to all fellowships which stress acts of kindness and brotherliness.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction through the comfort wherewith we ourselves are comforted by God.—II Corinthians 1:3, 4.

GOD'S great purpose is to bring comfort and life and cheer to all his children. He comforts us in our affliction in order that we may in turn comfort others.

I

We Must Be Comforted before we can comfort others for we cannot give what we do not have or have not experienced.

Others Need Hope. But we must have hope ourselves before we can share hope with others. We must believe in God's wisdom and power and readiness to help before we can convince others of these facts. Doctors base their work on a belief in "medicatrix dei," or on the conviction that God is always backing up the forces working for health in the human body. If we trust God's wisdom and his work on our behalf, we are in a position to share hope with others.

Others Need an Optimistic Outlook. But we cannot encourage others to be optimistic unless we ourselves see the bright side of life, count our blessings and keep in mind that things might always be worse. The Psalmist had such an attitude in mind when he wrote, "Blessed is the man whose strength is in thee; in whose heart are the highways of Zion. Passing through the valley of weeping, he maketh it a place of springs." It was said of Phillips Brooks that when he passed down the street the sun always came out. Paul suggested that we practice this attitude in our ministry to others, "He that showeth mercy, let him do it with cheerfulness."

Others Need Poise. But we cannot help others develop steadiness, calmness, confidence, unless we ourselves

have poise. Jesus was never made helpless by being faced with tragic grief or with gruesome bodily ailments such as leprosy. In visiting the sick, we, in turn, should never show signs of dismay or horror either by our words or our looks.

It is unwise for us to call on persons needing comfort if we are upset or under par. We can minister helpfully to the needs of others only when we can share optimism, cheerfulness, poise and faith.

II

We Must Be Truly Sympathetic before we can be truly helpful to others. Experience teaches us that when we are in trouble we need true sympathy.

"The touch of human hands—

That is the boon we ask;

For groping, day by day,

Along the stony way,

We need the comrade heart

That understands,

And the warmth, the living warmth

Of human hands.

"The touch of human hands;

Not vain, unthinking words,

Not that cold charity

Which shuns our misery;

We seek a loyal friend

Who understands,

And the warmth, the pulsing

warmth

Of human hands.

"The touch of human hands—

Such care as was in him

Who walked in Galilee

Beside the silver sea;

We need a patient guide

Who understands,

And the warmth, the loving

warmth

Of human hands."

Thomas Curtis Clark.

We Must Desire to Help before we can really help. We must sincerely want to encourage, to quiet fears, to ease loneliness, if we are to actually minister to the needs of others. People readily know if we help out of a mere sense of duty, and such help is not acceptable. However, if Jesus' spirit of love dwells in us, we shall have acceptable concern for even the most sinful and undeserving.

We Must Be Willing to Sacrifice or Suffer for the sake of the patient. Sometimes the way to help is to patiently listen to morbid confessions of sin or fears or of aches and pains. The helping of the sick and troubled may require considerable time or money, but if we are God's helpers we will gladly pay the price.

We Must Be Thoughtful about our

*Minister, Mount Washington Presbyterian Church, Pittsburgh, Pennsylvania.

visiting procedure if we are to help those in distress. Nurses in a Cleveland hospital classify visitors as either "goons" or "jiggers." The goons leave patients worse off than before while the jiggers leave a new calmness and faith and courage. If we are thoughtful we will not stare at deformities and pathetic appearances or ask undue questions. If we are wise we will say and do only what will help the patient to relax and feel more hopeful.

We read about Jesus going to the pool of Siloam. He went there because the pool was famous as a health resort and he knew he would find people there needing help. Jesus took time to listen to people's troubles. He helped them even when it endangered his own life as when he incurred the enmity of church leaders by healing on the Sabbath and when he touched the leper regardless of the possibility of contagion.

Jesus has set the great example of concern for those who suffer. When we look about us through Jesus' eyes there is always evident a vast field wherein comfort and healing could be ministered.

"Ask God to give thee skill
In comfort's art,
That thou may'st consecrated be
And set apart
Unto a life of sympathy,
For heavy is the weight of ill
In every heart;
And comforters are needed much
Of Christlike touch."

A. E. Hamilton.

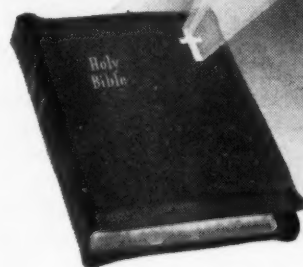
III

We Must Have Understanding in order to be most helpful to the distressed. Ezekiel spent seven days by the River Chebar learning his people's point of view and experiencing their misery. The prophet thus fitted himself to understand and to really help. God uses suffering and trial to fit people to help others. Let it be our prayer that God will use our every affliction and sorrow to fit us to minister to others.

We Should Come to the Sick in a Fitting Manner. If one is seriously ill, visitors should come singly or in pairs and the arrival of new visitors should be a cue for others to leave. It is wise to ask the nurse or person in charge if the patient is able to see visitors, and, if so, how long it is wise to stay and what it is wise to do. Sit where the patient can see you. Be careful not to jar the bed, and if you shake hands, shake carefully. Speak naturally and not in a fearful whisper or in a solemn funereal tone.

We Should Be Careful What We Say. We should go to the sick room prepared with at least something helpful to say. We should not speak of a patient's appearance unless we can honestly say that he looks "much better."

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We should not talk of others' symptoms and disasters, of how John died of the same disease and of how Mary was laid up for months and is still not too well.

We can discuss mutual friends or hobbies and good business or family news. Sometimes it is helpful to sit quietly, perhaps to read a paper or magazine silently and occasionally pass on an interesting item or joke. We should keep in mind that it is tiring for a sick patient to keep up a conversation or to feel that he should be doing so.

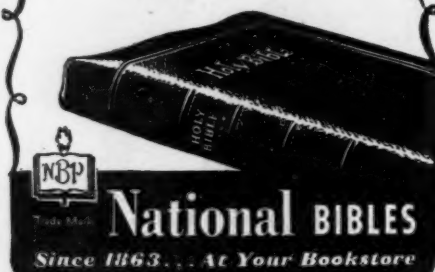
Gifts Can Mean a Great Deal to the sick and troubled. And it isn't the material value of the gift that counts! Flowers make very acceptable gifts, but beware of the primrose, the goldenrod, the strong smelling plants. Cut

flowers can bring cheer without too much expense. A bouquet of daffodils and pussy willows suggesting spring were more acceptable to me than some gaudy and more expensive combinations. Forget-me-nots can be given in a tiny vase or a single rose in a transparent bowl. Grandma was so pleased when we brought her the first violet and another time the first forsythia bloom of the year.

Potted plants have the advantage of lasting longer and because they do not wilt, they never suggest a change for the worse. Some potted plants keep indefinitely, such as the sword plants which we treasured for years. Miniature plants are most easily moved about the room and can be set on a table or tray beside the bed.

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Date	Eastern	Midwestern	Southern	Pacific Coast
Oct. 19-20	Boston	Detroit	Charlotte	
Oct. 21-22	Albany	Chicago	Richmond	
Oct. 24-25	Montreal			
Oct. 26-27	Rochester	Milwaukee		
Oct. 28-29	Harrisburg	Minneapolis	Jackson	
Oct. 31- Nov. 1		Winnipeg		
Nov. 1-2	Toronto	Des Moines		
Nov. 2-3				Vancouver
Nov. 3-4			Birmingham	
Nov. 4-5	Washington			Seattle
Nov. 5-6			Nashville	
Nov. 8-9		Denver	Oklahoma City	Portland
Nov. 9-10	Pittsburgh			
Nov. 11-12	Cleveland	Lincoln	Dallas	Fresno
Nov. 15-16			Houston	
Nov. 16-17	Indianapolis	Kansas City		San Francisco
Nov. 18-19	Louisville	St. Louis	Atlanta	Los Angeles

For further information consult your Foreign Mission Board Secretary

covered bowls bring forth many surprises if soil from the woods is used. Teddy Roosevelt appreciated above all other flower gifts a little Jack-in-the-Pulpit planted in an old iron pot. As children, we got a lot of fun from a horseradish garden, grass seed sprouting up quickly from the shallow dish, tiny figures and houses adding local color. Carrots and turnips and sweet potatoes and grapefruit seeds offer interesting possibilities in the form of hanging gardens, attractive trailing vines, or sturdy upright plants.

A little girl of 14 voiced her feelings with the words, "Nobody cares for me. Let me alone." A gift of pansies brought a change in her attitude. "Those little faces are talking to me. They care!" she said, and she asked for things to sew and play with.

An old man from the country was listless until given some arbutus, and then he brightened up and said, "Oh, thank you, ma'am; they remind me of days when I didn't know what trouble was." A little blind child carefully felt a daffodil bloom and concluded, "This must be God's telephone." God has provided flowers with countless varieties and possibilities as gifts for the sick.

And then there is food. Keep away from candy and heavy starch and pastries. A patient lying quietly on his back cannot handle the food a workman needs, and if he gets too many extras, his recovery is hindered by leaving him no appetite for the hos-

pital's vitamin-planned diet. Fruit is the best gift food and it should be given in baskets or quantities small enough that none will spoil. One woman took on each visit to her husband an orange, peeled and divided and wrapped in wax paper.

Moreover there are constructive things one can share to make less trying the long days of sickness. It is surprising how a little B. B. shot game or wire puzzle can help take one's mind off his troubles. One man made a jigsaw puzzle of an enlarged snapshot of his friend's favorite fishing haunt. Mail order catalogs are full of interesting items, and in many rooms the gift of a good table lamp will relieve the patient of needless eye strain. For some years I have been building up comic scrapbooks, one on fishing and hunting jokes and the other for new or prospective parents, and these have seemed much appreciated by patients to whom they have been loaned. Pictures are easier for a bedridden person to enjoy than close reading, especially since serious illness entails weakness in eyesight.

Little miscellaneous things bring so much pleasure to children. I recall the thrill we got years ago when dad brought home used pullman tickets, travel maps, empty medicine bottles, sea shells, specimens of cotton and sugar cane in their natural state.

Special planning should be done to provide for the needs of permanent invalids who are mentally alert but

physically handicapped. Longer and more frequent calls are desirable here. Many shut-ins like to have someone read aloud, and there are interesting table games one could bring and play at the bedside. The atmosphere of the sick room can be varied by changing wall pictures and some people make a practice of loaning pictures. Bird feeding stations or nesting boxes placed outside the bedroom window can bring color and varied interest. The bringing of an *Upper Room* or of the weekly Sunday school paper and church bulletin adds a regular bright spot to lonely lives.

Greeting cards have their place of usefulness. Cards providing humorous pictures or conundrums are especially helpful. But one should beware of the common heartbreaking messages. We should keep in mind that patients usually don't think they will be well tomorrow or next week and that suggestion of this leads them to pondering their condition and troubles anew. Cards expressing beautiful thoughts or containing Scripture promises are available at reasonable cost if one takes the time to look for them at a religious book store or orders them through a supply house catalog. Keep in mind that letters, or even the briefest note containing a word about favorable conditions or funny incidents at home, can mean much more than mere greeting cards.

Perhaps the most valuable things are overlooked as not being gifts. Seeing that children are clothed properly for bad weather or mention to parents of having taken their child for a walk or pleasure trip can mean much. The provision of a little home-cooked food relieves the sick mother of the dread of having her family exist on canned goods. Not soon forgotten either is any help in doing piled up mending, washing, housekeeping, or harvesting. In one large hospital, a survey revealed that 80 percent of the patients had business or family worries handicapping their recovery. With a little thought, we can help dispel such fears, bring relief to distressed minds, and facilitate quicker and more complete recoveries.

Little kindnesses do much good and are greatly appreciated. We have in the form of a lovely handmade quilt a lasting reminder of the appreciation of an aged couple whom I visited at their remote country home in time of sickness. Of course material reward is but an occasional by-product and not our purpose in serving the distressed.

(Turn to page 55)

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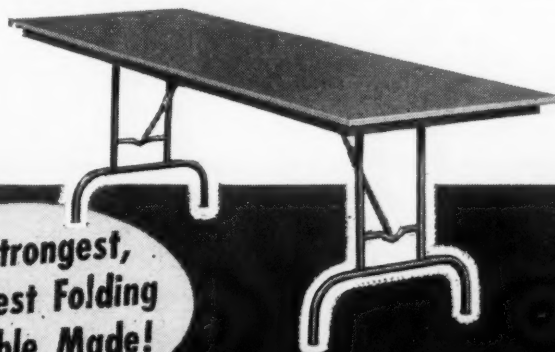
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The Recorder Aids Diction of Army Chaplains

Ministers Discover They Have Acquired Bad Habits

"CLERGYMEN acquire bad habits!" This rather astounding statement was made by Chaplain (Lt. Col.) Robert Schock, U. S. A., public speaking instructor at The Army and Air Force Chaplain School at Carlisle Barracks, Pennsylvania. The chaplain has been instructing a course in "Pulpit and Microphone Techniques" at the school for the past two years. In this work he made the startling discovery that most clergymen in practicing their calling pick up such bad habits in pulpit technique that after 10 to 15 years most of them stand in need of professional help.

Over four-fifths of the students with whom Chaplain Schock has worked since the inauguration of his course have been civilian clergymen commissioned in the Reserve and the National Guard. Thus he has handled a good cross section of the entire clergy of the United States. Faulty pulpit technique is not confined to any denominations, he says. The students at The

Chaplain School comprise all denominations and the school is believed to be the only one in existence at which so many clergymen of so many different faiths are trained together.

It all began in the latter part of 1945 when The Chaplain School was planning a course of study to improve the pulpit techniques of Army and Air Force Chaplains. In one sense of the word, this was a presumptuous idea, for on the average the chaplains then attending the school had been preaching for twelve or more years. They were experienced preachers, so why should such a course of study as this be proposed? During the war years the army had an excellent opportunity to study the effectiveness of clergymen as a whole. Thousands of civilian clergymen entered the army to serve as chaplains, bringing with them all the accumulated experience of years of working in their civilian calling. A surprisingly large percentage of them, however, were singularly ineffective

preachers. It was not that these men lacked sincerity or the religious training or the sympathetic understanding that characterize a good clergyman. It was simply that all clergymen are not good preachers.

The chief of chaplains determined to change that situation, if possible. Since The Chaplain School is the one agency through which all Army and Air Force chaplains eventually pass, it was decided to toss the problem into its lap. The first approach of the school toward this problem was a simple one: It would purchase a recording machine, make a recording of the delivery of each chaplain that went through the class, then play the recording back to him and, he, having heard his mistakes, would take steps to correct them. It was soon discovered, however, that there was a fallacy behind this procedure. The fallacy lay in the assumption that every clergyman was, or could be, a good critic of himself. Initial experiences proved that, although clergymen in their colleges and seminaries may have been well trained in public speaking, over the years they have forgotten so much about the subject that they are no longer reliable critics of themselves. After preaching for 10 or 15 years a clergyman becomes so accustomed to the sound of his own voice that he ceases even to listen to it, far less to be critical of it.

Another very important discovery was to find that the average clergyman thinks of himself as a very fine preacher and is quite startled when he hears a recording of his own voice and finds that he is not as good as he thinks he is. The average clergyman has become so accustomed for years to hearing members of his congregation tell him on Sunday morning that he has preached a good sermon that he begins to believe it himself. The fact remains that his delivery, however good the content of the sermon may have been, might have been very poor. Since congregations are generally very reticent about criticizing their pastors, however, the average clergyman can easily and unconsciously be led into believing that he was doing an effective job of getting over his sermons.

Another aspect of the problem was found to lie in the fact that a young clergyman at the start of his career is conscientiously aware of the methods taught him in public speaking and homiletics courses. So he tries many approaches and techniques. He soon discovers that one, two, or three of these methods are particularly successful and applicable to his talents, and accordingly he specializes in them.

(Turn to page 54)



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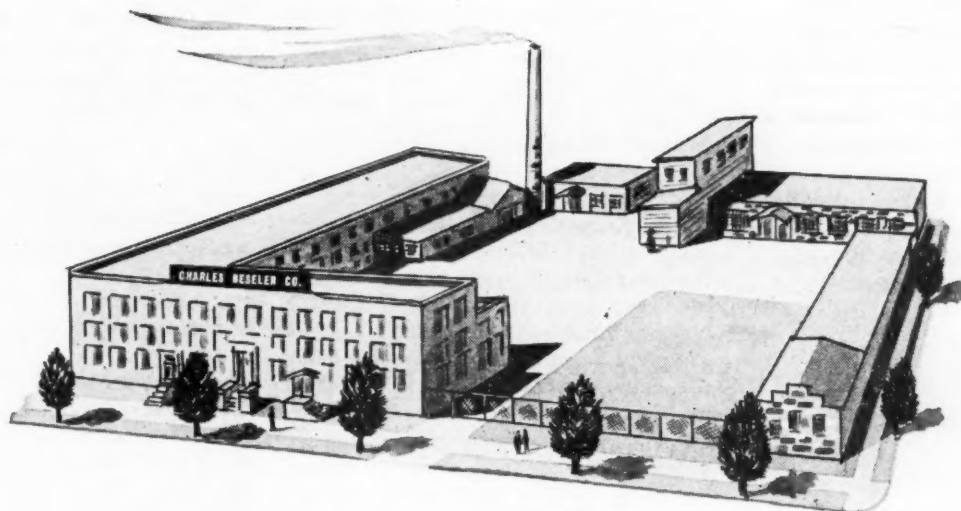
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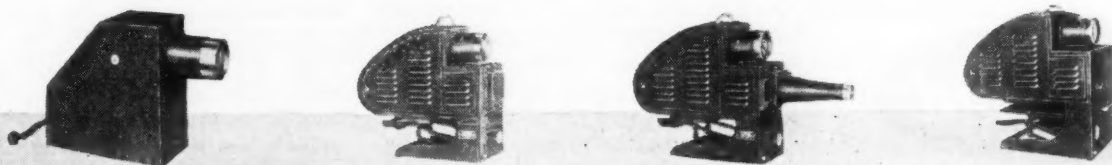
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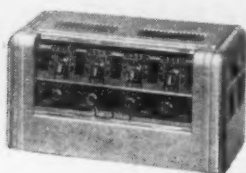


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Closing Scene

By Philip Jerome Cleveland

God grant a calm, clear twilight and
thy hand,
My love, close, close to mine when
day is done
And heaven sounds the hour of my
last sleep,
Thine eyes, sweet-haloed by a setting
sun —
The constant altar-lamps man's soul
can keep!

God's choir of lawn and bush to vesper
peace,
Borne in by gentle winds of dusk that
blow
Healing and cooling from green wall
and limb;
And thou, humming in tune; the voice
I know
The best of all, inspired with this
hymn.

If thine the key, the secret to the
home
That looms beyond, how softly would
the day
Close on this lower world, with what
brave sight
And fearing nothing, would I take my
way
Into the friendly dark and find it light!

Recorder Aids Diction

(From page 52)

Over a period of years this specialization becomes a habit, and soon every sermon, Sunday after Sunday, has the same construction and technique. Thus the average congregation is subjected to a sameness about every sermon, even though the preacher's subject matter differs widely. In his specialization, the preacher is actually cheating himself and, of course, the congregation, of the stimulation that comes from different ways of performing a mission that remains basically the same, and congregations become weary of hearing the same man Sunday after Sunday.

The situation called for a complete regeneration of the students' approach to their sermon delivery. In consequence the course was changed to begin with ten hours of review of the basic elements of public speaking, followed by as many hours of recording and criticism as the size of the class required.

It is interesting to note the attitude of the classes to this course in "Pulpit and Microphone Techniques." At first, Chaplain Schock says, they re-

I could not fear an unknown path
could I
Hear thy true, proven feet; that were
no curse;
Nor could I fear a bed that love had
made
However far or dark; the universe —
If thine the power, were wholly void
of shade!

How quickly would I bend my will to
thine
And, like the children hushed upon
thy breast,
Trusting and calm, let eyes close with-
out care,
In utter faith that all was well and
blest;
Love, that would not be hard at all
to bear!

Where could I go and fail to find thee
kind?
What world, what star would be a
foreign land?
Where could time drag or harm come
unto me
If thine the gracious Power in com-
mand,
The kindly soul that kept Eternity?

But did not nobler, vaster Love descend
And fill thy heart; does not It shine
and speak
To me through thee, His and my faith-
ful guide?
To strengthen, comfort one so blind
and weak
Did He not send thee—Angel—to my
side?

Thee has He given to make His solace
real,
That such as I trust to Him as I should
At close of day and know I am a part
Of His Household; if thou, His child,
be good —
How much more glorious the Father-
Heart!

sent it and remark, "I've been preach-
ing for ten or fifteen years; I don't
need that stuff." After the course
gets under way, however, they become
enthusiastic. Likewise after the class
room course is completed, Chaplain
Schock makes certain evenings open to
the students to continue the recording
and criticism work, since many stu-
dents want to do something more about
the faults that the classes reveal. Chaplain Schock believes that most of
them will continue their efforts to im-
prove their preaching.

Some of the basic faults discovered
in the clergymen who have attended
the school are poor voice control, im-
proper breathing, an uninteresting
voice, unnecessary pausing, pause pat-
terns, poetic rhythm patterns, melody
patterns, the oratorical voice, the or-
tund ministerial voice, the uninterested
voice, the sing-song voice, the reading
voice, and reading of the Holy Scrip-
tures with no attempt at interpreta-
tion or understandability.

To reveal their bad habits, three re-
cordings are made of each chaplain's
voice, once while he reads from the
Scriptures, once while he reads poetry,

and once while he delivers a sermon. Each recording is played back to the entire class and criticized by its members.

"Still the most startling fact to me," says Chaplain Schock, "is that these are faults found in clergymen who have been preaching for years. Nearly every chaplain upon hearing his voice played back to him remarks, 'Why, I knew better than that in college and seminary.' All I can say is, 'Clergymen acquire bad habits'."

Ministering to the Distressed

(From page 51)

The bread that bringeth strength I want to give,

The water pure that bids the thirsty live:

I want to help the fainting day by day;
I'm sure, I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears.

I want to give to others hope and faith,

I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.

Anonymous.

"He comforteth us in all our afflictions that we may be able to comfort them that are in any affliction." And the least we do for others is worthwhile.

If I can stop one heart from breaking
I shall not live in vain;

If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin into his nest again,

I shall not live in vain.

Emily Dickinson.

If we help someone in distress, we do not live in vain. When we show kindness to a neighbor, we do that which pleases and is acceptable to God. And at the same time we reap the great experience of joy which comes only to those who live to love and serve their fellowmen.



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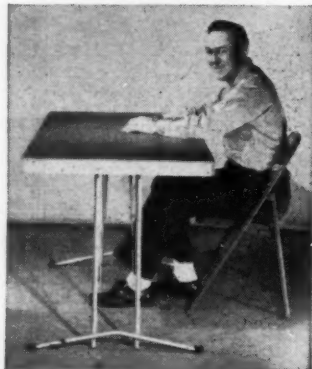
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The Anatomy of Hope

A Sermon by Arthur A. Wahmann*

We triumph even in our troubles, knowing that trouble produces endurance, endurance produces character, and character produces hope—a hope which never disappoints us.—Romans 5:3-5 (Moffatt).

A SEVENTEENTH century book is entitled *The Anatomy of Melancholy*. In it the author analyzes that gloomy state. The New Testament might have as one of its subtitles, *The Anatomy of Hope*, for almost every page reflects the dominant Christian mood. Christians are characterized as those who "rejoice in hope" Their God is a "God of hope." Hope is pronounced one of the spiritual gifts that shall abide forever. If hope is the constant feeling we as Christians are privileged to possess, examination of it might prove helpful.

First, we ought to notice what the New Testament means when it uses the word. Hope is a sense of confidence in the present and a high expectancy for what the future holds. What a buoyant quality for any man to possess. Keeping that definition in mind look at this disposition more closely.

I

To begin, observe that which calls hope into being and keeps it alive. It might be called hope's heart beat. The Apostle Paul exposes its life-force in Romans 5:5 when he speaks of "a hope which never disappoints us since God's love floods our hearts through the holy Spirit" (Moffatt's translation). Here is the principle of hope's existence—the love of God flooding our hearts through the Holy Spirit. Unless that life-force is present, a man might be temperamentally optimistic and jovial, believing that everything will turn out all right in the world and in his own affairs, yet he cannot be called a child of hope. When a grave crisis comes, his optimism is in danger of perishing.

Previously in his Roman letter, Paul had examined the origin of hope's heart beat. He tells us that the spirit of God, which quickens hope, cannot flood our hearts unless certain things happen. Unless a man recognizes that God's love exists and is permeating the universe, he cannot have hope. Says Prof. Montague, the philosopher, "Atheism leads to an incurable sadness and loneliness." That's first—the recognition of God's love.

*Minister, The Presbyterian Church, Harrison, New York.

II

Now, second. Unless we abandon ourselves utterly to God's love, acknowledging our unworthiness of it, yet yielding ourselves to it, we cannot have hope. But when we do our whole relationship in the universe is changed. Before, we were working out our own scheme for life. It was probably at cross-purposes with God's plan for us. Now, having in faith placed our lives at God's disposal, we begin acting in accord with his purpose. Hence there is nothing in our life to block the entrance of God's inpouring love. It throbs and pulses through us and we find when we stop to think about it that we have within us what the First Epistle of Peter calls "a lively hope." When Saul Kane, the drunkard, in John Masefield's poem had surrendered to The Everlasting Mercy, he couldn't realize he was in the same place where he had stood in his former besodden condition. A new exhilarating mood had swept over him.

O glory of the lighted mind.
How dead I've been, how dumb, how blind.

Even the brook running by the railroad tracks was like a river of Paradise and it seemed as though

The waters rushing from the rain
Were singing 'Christ is risen again.'
I thought all earthly creatures knelt
From rapture of the joy I felt.

Surrender to God is the means whereby his love enters our life. When that love floods our hearts, hope is created.

III

Having observed hope's heart beat, let us analyze its functioning. There is a strange and wonderful chemistry wrought by the presence of God within us whereby whatever happens to us can be transformed into greater hope. The body's chemistry is marvelous enough. We eat food and it becomes bone and muscle. The chemistry of the spirit is just as awesome. St. Paul describes it: "We triumph even in our troubles, knowing that trouble produces endurance, endurance produces character, and character produces hope." (Romans 5:5). A mysterious and wonderful process: Trouble broken down to yield us increased hope.

Examine the steps in this spiritual chemistry.

Trouble produces endurance. Sadly enough, the first step in the process does not occur in all men. Just as the digestion of food cannot take place in a dead body, neither can trouble be

turned to endurance in one whose spirit is dead. The heart beat of God's presence must be operative every step of the way if trials are to yield steadfastness. Otherwise, they will give rise to fear. Fear is the greatest obsession smothering the life of people today. This is the finding of all who have wide experience in the counselling of human problems. Dr. Joseph Fort Newton, in the many years he conducted a religious newspaper column, discovered from the letters people wrote him that fear was the dominant trait in their life. Unless you are a child of hope, trouble will produce anxiety and increase your tension.

But in those who daily receive the power of God, trouble can yield steadfastness. It might not seem so at first. No matter how firm your faith, when trouble comes, you are momentarily stunned and bewildered. The more sensitive your spirit, the more shocking the blow. Yet, ordinary people like us have found as the days wore on that their hope had acted as the *Letter to the Hebrews* said it would—as an anchor of the soul. Listen to a letter from one Christian: "I'm still in the swim and still suffering from incessant attacks of asthma. On the other hand, the operation (for gall-bladder) was a splendid success and my illness previous to it was one of deep spiritual blessing, especially when I reached my lowest day, physically, on Good Friday and became very conscious of Christ's suffering along with my own." For that man physical suffering was broken down by the divine chemistry and made to add to his insight and endurance.

IV

Now notice the next step in hope's operation. Endurance produces character. Ripeness of character is the literal meaning of the Greek. A disposition that has been tested and proved. It is implied that one's moral vigor has increased and a helpfulness toward other people prompted. Try to realize what that means when all around us we see fear decaying its victim's faith and undermining moral fortitude. The Yale School of Alcohol Studies finds that the rise in alcoholism in our day is symptomatic of a deep unrest in the individual alcoholic. His trouble has produced fear. Fear has destroyed his morale and led to the bondage of a deadly habit.

Eagerly we turn our eyes to hope's structure and to the Apostle's encouraging affirmation: "Endurance produces ripeness of character." Freida Bushill, an English school teacher, has been a living witness of this truth. She paid a visit to America this fall. Her presence here was an inspiration to those

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who know her. She's not famous. I suppose this is the first time her name has ever been mentioned in a sermon. Her little school is conducted in her own house. She is badly crippled with

arthritis. Yet, despite the cold rooms and scant food she didn't miss a single day with her children during the war years. She summed up her attitude toward life by writing to her friends,

" . . . My great feeling of gratitude comes from finding out the wonderful way God uses people like myself even when they are weak and limited." Trouble in life? In Freida Bushill it has produced a tested and mature character able to withstand anything.

V

Observe the climax of the process. A man whose character has been tested by trouble possesses a high expectancy for what the future holds. Character produces hope; a hope which never disappoints us.

Just the opposite mood shrouds the man whose trouble has ushered in fear and whose fear has decayed fortitude. Despair is the end-product of this devilish chemistry—a harrowing hopelessness. T. S. Eliot, who fell prey to that condition before becoming a Christian, has given voice to its horrifying emptiness in his poem, *The Hollow Men*. It sings the song of despairing men who wake up to find all hope and faith departed from the world leaving it a dead land of stony images. Vitality has departed too, as always happens in despair, and the world is only, shape without form, shade without color Paralyzed force, gesture without motion.

It is a poignant picture of hopelessness. These despairing souls gather, blind, in a valley of dying stars, groping together without thought. "Death's twilight kingdom," declares the poet, is the only hope of empty men.

How different is the courageous facing of the future characterizing hope. And yet, why shouldn't the Christian face the events and seasons ahead of him gladly? He knows that the God who is now filling his heart with peace will continue to abide with him always. So he can go forward singing, without fear. A magnificent example of hope's blessed functioning was given a short while ago by a German army chaplain who was a prisoner of war in England. He spoke in a church before leaving for his native city of Frankfort-On-Main. He had been through hell during the war. He surely knew what privations lay ahead in his homeland. Yet this was the climax of his sermon on *The Wisdom of the Cross*: "I am going home after three years of captivity. I have seen the horrors and endured the wounds of war; my dear wife is dead, my homestead is destroyed. I have longed to see my children again. And yet, to the glory of God, I want to say to you before I go, I have never been unhappy nor bitter. My faith in the wisdom of the Cross, whereby suffering leads at last to serenity and security; that has sustained me."

The Church Lawyer

Administration of Testamentary Trust Funds

By Arthur L. H. Street

RIGHT as between trustees of a local church and trustees of a national assembly of the denomination to administer trust funds created by will for local benefit was determined by the North Carolina Supreme Court in the case of McKay v. Trustees of General Assembly of Presbyterian Church, 45 S. E. 2d 342.

A testatrix living at Lexington, North Carolina, left a will giving her "homeplace to the Presbyterian Church in the United States and as a home for needy widows of Presbyterian ministers in said church." Funds to maintain the home were willed to the trustees and pastor of the local church.

Under this will, the North Carolina Supreme Court decided that the courts should not discharge the local trustees and order that the trust fund and proceeds from the home place be turned over to the trustees of the General Assembly to assist in instituting a similar home in another North Carolina city, even though the funds might be insufficient to maintain the home contemplated by the will.

The Supreme Court concluded that it could not discharge the local trustees and turn administration of the trust fund over to national trustees without defeating testatrix's intention. The court said: "In considering what might be the dominant purpose of the will it is clear that the testatrix intended to provide a home and care for the widows of Presbyterian ministers," and "that her beneficenses might have local supervision by the trustees designated in her will; that the memorials which they constituted as far as might be possible should have a site amongst the churches with which she was affiliated and perhaps amongst the people that she knew."

Because the litigation mainly concerned the question as to whether the fund should be administered by local or national trustees, the court left for future determination how the fund can be used to as closely as possible effectuate the testatrix's intention, if it should appear that the funds are not adequate to carry out her specific intent.

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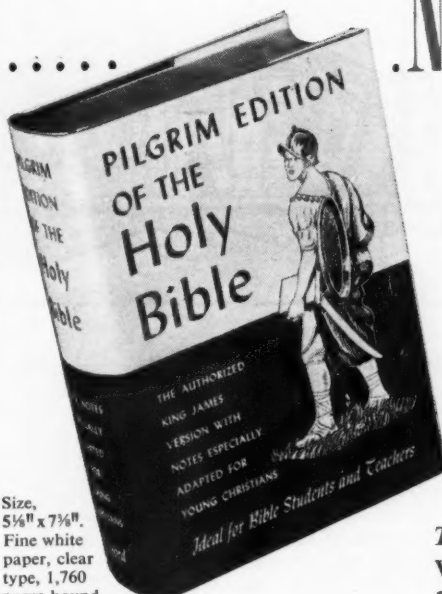
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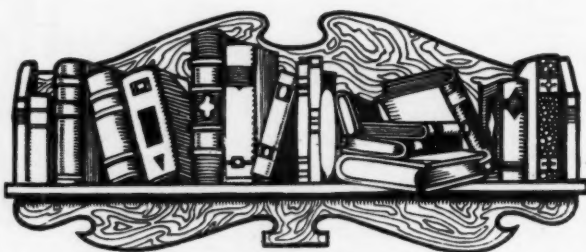
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Preachers and Preaching

The Essentials of Preaching by John H. C. Fritz. Concordia Publishing House. 73 pages. \$1.50.

"A Refresher Course in Homiletics for Pastors." This sub-title gives the possible reader a good idea of the scope and the purpose of the book. The author writes from the vantage point of a long and wide experience. Dr. Fritz has been professor of homiletics in Concordia Theological Seminary since 1923 and was dean of that institution from 1920 to 1940. For twenty-one years he was president of the Western District of the Missouri Synod.

He begins with a confession of a debt to a little book on homiletics published by Alexander Loewentraut in 1899. He further states that Loewentraut's book in turn is not entirely original in subject matter, it having been influenced by a book by Steinmeyer, who utilized source material from Andreas Hyperius, a homiletician of the sixteenth century. In spite of this unusual tracing of sources, the probability is that *The Essentials of Preaching* is as original as most books.

Although this book is valuable on account of the practical advice which it contains for preachers old and young, it is open to the criticism of not being entirely free from occasional worn-out expressions of piety. However, Dr. Fritz has been highly successful in saying much on a few pages. There are some excellent suggestions in regard to handling the text in expository preaching. One can find many sermon ideas by reading between the lines. Under the heading of "Praedicator Suorum Scriptorum" there is an exceptionally useful discussion of certain practical problems in regard to preparing and delivering sermons. Here Dr. Fritz deals with matters which no preacher can ignore, and his advice is worthy of being studied and put into practice.

L. H. C.

The Greatest Questions of the Bible and of Life by Clarence E. Macartney. Abingdon-Cokesbury Press. 223 pages. \$2.00.

This is not a first book of sermons. The books in this field which have come from the pen of Dr. Clarence E. Macartney, minister of the First Presbyterian Church of Pittsburgh, Pennsylvania, fill a respectably sized shelf. There seems to be, however, no decrease in the demand for the works of this exceptionally effective preacher of the Word. Not everybody who reads this latest book of sermons will see eye

to eye with Dr. Macartney in regard to the theological implications of one or two of the discourses, but no competent student of homiletics will fail to recognize that in these eighteen sermons he is coming into contact with real preaching of a high order. Dr. Macartney's homiletics savors somewhat of the sturdy Scotch preaching of an earlier day. Yet it is also characterized by an awareness of the moral and spiritual problems of today and a vitality which makes it fascinating and upbuilding reading.

Each of these sermons is based on a question, the first text being, "And the Lord God called unto Adam, and said unto him, Where art thou?" (Genesis 3:9). The title of Number VI is Why?, and this single word constitutes the essential part of the text, which in its entirety reads, "If the Lord be with us, why then is all this befallen us?" (Judges 6:13). One of the most absorbingly interesting and challenging of the discourses is the one entitled, Is the Young Man Safe? As most readers will recognize, it deals with the tragic story of David's handsome, warped, ill-starred son, Absalom. Although Dr. Macartney is especially strong as a preacher on Old Testament Texts, one of the very best sermons in the book has to do with the theme, Why Tarriest Thou?, the text being the words addressed to Paul, "And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord?" (Acts 22:16).

This is not the first time these Biblical questions have been utilized as texts. All of them are admirably suited for this purpose and some of them are really great texts. The book as a whole is a compelling illustration of the perennial potency of the Biblical preacher. There is no danger of the preacher who uses the Bible in the right way running out of material.

L. H. C.

The Gospel of Suffering and the Lilies of the Field by Soren Kierkegaard. Translated by David F. and Lillian M. Swenson. Augsburg Publishing House. 239 pages. \$2.75.

To understand fully the background of the Barthian movement in theology, one should study the thought of Soren Kierkegaard. Several theological works of this outstanding Danish thinker have already been translated into English. His devotional writings are less well known but should also be studied and assimilated. Two of these appear in this volume and come from the period of his later literary productivity.

Apparently these studies grew out of the author's conflict with a devastating personal experience.

The Gospel of Suffering consists of seven discourses dealing with such themes as the meaning of following Christ, the significance of suffering as a training school for eternity, the relation of guilt and Christian suffering, courage in suffering and the happiness of eternity. There are highly original and fruitful expositions of such texts as "He learned obedience from what he suffered" and "Narrow is the way." Thus, the author affirms that "it is not the way which is narrow, but the narrowness which is the way."

What We Learn From the Lilies of the Field and the Birds of the Air is a shorter study composed of three discourses. Here Kierkegaard interprets Jesus' saying about the lilies and the birds as a challenge to be content with our common humanity and not to be disturbed about the distinctions between man and man. When we consider the flowers or look up at the birds, our minds are diverted from anxiety and we are given a feeling of the glory and happiness of our common humanity.

Parts of this volume may impress the hasty modern reader as somewhat heavy, repetitious and lacking in popular appeal. However, a careful, unhurried study of the book yields fresh and rewarding insights for the deepening of the spiritual life.

J. C. P.

A Living Faith for Living Men by W. Norman Pittenger. The Cloister Press. 103 pages. 75 cents.

This is a hard hitting little book about Christianity. It is academic; indeed it is inclined to be quite sophomoric in spots. What the world needs today, the first chapter points out, is cosmic security, salvation from its appalling loneliness, and power to live nobly.

He defines salvation as not avoiding being burned in hell or transportation to heaven but "the integrating of the personality in such a way that full spiritual health is made available and suitable growth in that spiritual life is possible." It is not a single magical experience but a process and growth.

About Jesus, "We shall not think of him as a being who was not quite fully man and yet not quite fully God." He was a real "honest-to-God" man. He has shown us what humanity, what human nature really is and can be.

In his chapters on the Church and

the Eucharist the author remains in his Episcopalian character.

He uses sophomoric expressions somewhat naive and earthy such as the love about which Christianity talks: "it not merely 'sets up the drinks'; it joins in the drinking—and sometimes the cup is a cup of woe. Also such expressions as: "But it is at least possible that new life, something with 'a real kick' in it, may awaken in many parishes, if each of us will attempt to pull his oar in the boat."

O. L. I.

The Church

The One Great Church by Joseph Fort Newton. The Macmillan Company. 122 pages. \$2.00.

In this most recent of his many volumes Dr. Newton has gathered together eight of his sermons, essays and articles of the last few years. Two of them have had prior publication and all of them deal with the Christian faith in the midst of the problems and privileges of our time. "Adventures of Faith" is the subtitle and it suggests the general theme. A most striking essay, the longest of the eight, is entitled "What Is Salvation?" and that alone is worth the price of the volume. The first and title essay is timed for the launching of the World Council of Churches this summer.

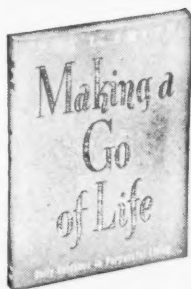
Dr. Joseph Fort Newton is now among the elders of our faith, but his mind and pen still offer their charm and wisdom and poetic fancy. Those who have read him before will want this latest expression of a man who has lived deeply and pondered much and faithfully served his God. Those who are new to his message will welcome this book and then begin on his other books.

F. F.

The American Churches by William Warren Sweet. Abingdon-Cokesbury Press. 152 pages. \$1.50.

The contents of this volume were given as the Beckly Lectures in England, a lectureship providing for an annual series dealing with the social implication of the gospel, to be given before the British Methodist Conference. Dr. Sweet, who is without question the dean of all authorities on American church history, felt that he could best do this by explaining the underlying reasons why the American Protestant churches are so exceptionally socially-minded. In presenting this material for our British brethren the author has also written an unusually good book for American readers.

From the beginning, says Dr. Sweet, the American churches were inclined to be socially-minded because they were left-wing Protestants for the most part. That is, the dominant early churches in this country were not the state churches of Europe transplanted here but more often the dissenting and oppressed groups. Such people are free to criticize the status quo and to think of their religion in terms of democracy and social betterment. The winning of the west augmented this tendency, for the pioneer churches were dealing with life in the raw. If social evils were not faced by the church they would not be controlled in that primitive social setting.



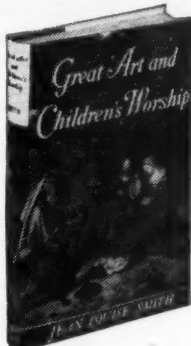
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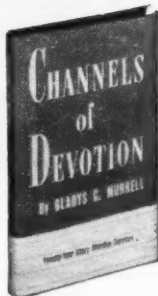


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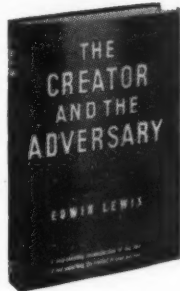


THE CREATOR AND THE ADVERSARY

by Edwin Lewis

Can the God of love declared in Jesus Christ be regarded as also the God who maintains creation and who is active in history, unless we suppose that he is everywhere faced with a malignant Adversary? Dr. Lewis presents a deep-searching reconsideration of the idea of God underlying the conflict of good and evil. The subject matter is thought-provoking; the treatment is clear and compelling.

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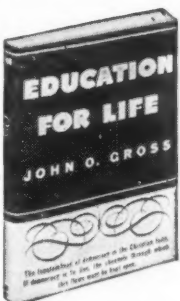


EDUCATION FOR LIFE

by John O. Gross

The author points out the part education has had in producing our American democracy and culture, and the importance in the future of this nation's education being Christian. He shows how education, when dominated by spiritual values, can produce a worthy culture; and how, when perverted, leads to downfall. Of especial interest to pastors and church-school workers.

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While not proud of our multiplicity of denominations Dr. Sweet is not humiliated by the fact. They arose, not from the perverse stubbornness of the American people, but largely because each of the many waves of immigration from Europe brought its own church. However, the situation is not so bad as it seems upon the surface; the great mass of Protestants belong to one of the eight large denominational groups. Even this so-called curse of denominationalism is not without its good results; the fact that no church has had a majority has been a great safeguard to assure religious liberty for all.

We rejoice that our author does not apologize for the "activism" of American Protestantism. Rather he glories in it, for it is the natural outcome of our history, our largely Arminian theology, and our democratic and Christian interest in the welfare of the common man. He has no patience with Barthianism, Neo-Orthodoxy, and similar pessimistic theologies. Says he, "God pity us and the world if the time ever comes when we shall throw all the burden on the Lord and fold our hands and acquiesce."

C. W. B.

Church Union, Why Not? by John R. Scotford. The Pilgrim Press. 123 pages. \$2.00.

Dr. Scotford has had wide experience as pastor, denominational secretary, journalist, and in inter-denominational work. Out of this background

he brings a very helpful and challenging little book on the problems and possibilities of church union. He is convinced that the people desire a union of the Christian forces, but they are held back by four obstacles: theological beliefs, forms of church organization, social distinctions and institutional loyalties. None of these is insurmountable where the will for union exists.

The bad results of our present system include such evils as over-churched communities, churches in the wrong places in our cities, and the lack of a united Protestant voice to the press, the government and the public. Much is being done to help by various interdenominational organizations and church federations but their answer is not adequate. The non-denominational community church, successful in a few cases, has not met the need in most cases where it has been tried in over-churched communities. The solution must lie in the merger of denominations from the top before the local churches can unite.

As it looks to the author we may see some mergers of closely related churches in the near future which will mean that most Protestants will be in one of four or five denominational families. Beyond that the ideal lies in the more distant future with our best strategy in its promotion a common dedication to meeting the urgent human needs of our world.

C. W. B.

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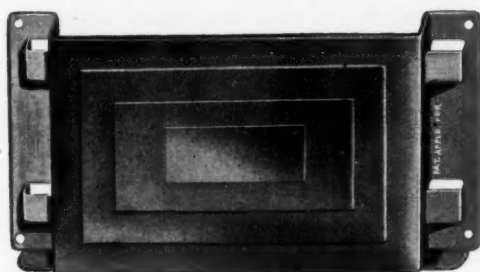


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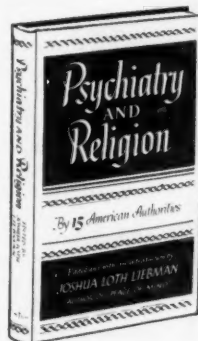
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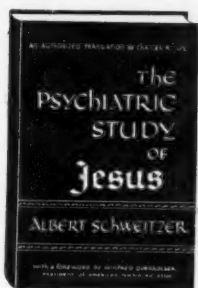


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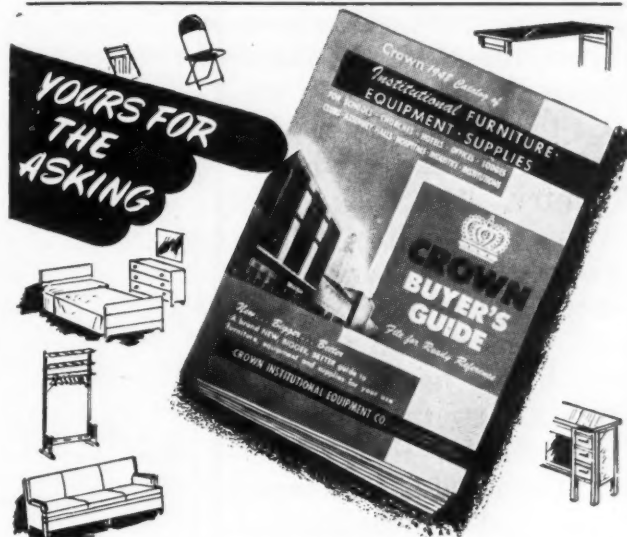
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This book is Vern Swartsfager's own personal account of the work he has done with juvenile delinquents in Dallas from the beginning of the Gremlin Club to the dream of a Kids' World. Here are the histories, the problems and the temptations that face all teen-agers and how these were overcome by the love and faith that this Episcopal priest has for his boys and girls. Athletics, self-government and social meetings were substituted for petty crimes and physical and spiritual laziness. From the first the movement spread until it was felt throughout Dallas and noticed by the rest of the country. The book closes with an account of Father Swartsfager's own experiences and of how he himself won through a stormy youth to a happy and useful life as the Padre of Kids' World. He is at present Curate of St. Matthew's Episcopal Cathedral in Dallas. Here is an urgent message for all who wish a better way of life for the young people of America. **\$3.00**

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Religious Education

What Is Happening in Religious Education? by Raymond B. Johnson. The Beacon Press. 88 pages. \$1.50.

There is a revolution taking place in religious education, says this author. The change is away from the ideas that the Sunday School is an institution to pass on to children the doctrines of a conservative religion, away from moralizing in detached texts, away from theology-centered, catechism-centered, conversion-at-the-age-of-accountability-centered, Bible-centered to experience-centered. The trend is away from authoritarianism wherein a child was brought to an unchangeable body of knowledge which he must learn and toward conditioning the child to adopt certain attitudes that will be useful in helping him live the good life. The aim of religious training is not to stamp our attitudes on our children but to create a helpful attitude all their own, to inspire in them a fervent love of truth; not to pass our prejudices for them to champion, but to inspire in them impartiality.

This, the writer believes, is the inevitable trend in religious training and he urges that we must resist our resistance to it. This will not end in a neglect of the Bible but in a rediscovery and appreciation of it. Our present slump in religious training is due to the fact that we have treated life as one thing and religion as another.

Excellent chapters are: "We must study ourselves as well as children." Parents are teachers whether they recognize it or not. And, "We must study the Bible as well as ourselves." The author gives as he goes along suggested books for reading. It is a small book pregnant with stimulating reading.

O. L. I.

The Bible

Letters to Young Churches by J. B. Phillips. The Macmillan Company. 224 pages. \$2.50.

I read a portion of the early section of this book at home to one who knows the Bible fairly well. The reaction was, "Where is that in the Bible?" For this translation makes clear and relevant many passages which formerly had no reference to our daily lives.

This volume is vital and timely. As C. S. Lewis points out in the introduction, "The truth is that if we are to have translation at all we must have periodical re-translation."

The order of books is canonical, which is unfortunate for new readers of the Bible, who may get entangled in Paul's arguments in Romans, and miss the choice pictures of many of the letters which follow. However, this translation ought to be of real help to Bible class teachers, ministers, and all other Bible students. It merits a wide use in colleges and other schools where Bible texts are used. It deserves a place beside the *Revised Standard Version* of the New Testament, which appeared in 1946.

Comparison with other translations will show its value. The first letter to Thessalonica, chapter 4, verse 11, for example, is translated, "Yet we urge you to have more and more of this

love, and to make it your ambition to have no ambition! Be busy with your own affairs and do your work yourselves."

Preachers will find other passages as striking, such as the conclusion of I Timothy 4, "Don't reprimand a senior member of your church, appeal to him as a father. Treat the young men as brothers, and the older women as mothers. Treat the younger women as sisters, and no more."

The brief introduction to each letter, giving the author, date, destination, and theme is of particular aid. The paragraph heading throughout are also helpful.

The Rev. J. B. Phillips is a priest in the Church of England, ordained in 1930. The bulk of his book was produced during the war years in England, and a copy always preserved under an air-raid shelter.

R. J. B.

New Testament Literature (An Annotated Bibliography) Volume I, edited by William Nelson Lyons and Merrill M. Parvis. The University of Chicago Press. 392 pages. \$4.00.

This first volume of the annotated bibliography of New Testament literature includes references to books, articles and book reviews which appeared in this field from 1943 to 1945. This is a continuation of similar lists previously prepared by the New Testament Club of the University of Chicago from 1940 to 1942.

This bibliography which lists 3432 separate items is also improved for most ready use by the 37 pages of indices. The books and articles mentioned are included under the following heads: Bibliographies, Introductions, Texts and Versions, Philology, Geography, Art and Archeology, Judaism and Hellenism, Gospels, Jesus, Acts of the Apostles, Paul, Pauline Epistles, Ephesians, Hebrews, Pastoral Epistles, Catholic Epistles, Apocalypse, Church History, Theology and Biography, Necrology and Festschriften.

Obviously the lists under Church History and Theology are limited to the earliest centuries.

While this book may not have a universal appeal to the readers of this journal it will command itself most seriously to those ministers, of whom I am led to believe the number is increasing, who study the New Testament systematically and thoroughly. There is no other similarly exhaustive guide to the scholarly literature relating to this subject. The plan of the publishers includes similar volumes at approximately two-year intervals.

R. W. A.

Prayer and You by Helen Smith Shoemaker; Fleming H. Revell Company. 157 pages. \$1.75.

A minister once commented that when Sam and Helen Shoemaker spent a weekend at his church, they exuded so much vitality he was exhausted merely observing them at work!

Prayer and You shows the source of such inexhaustible energy in Mrs. Shoemaker at least. To the already believing, even though tentative Christian, this book may prove challenging, instructive. To the non-believer it may appear utter nonsense. E. Stanley

Jones' introduction is pertinent, but superfluous. The book needs no introduction other than itself.

The first chapter compares atomic and spiritual energy. As we should already know, prayer is tremendous power. The second chapter, "Don't Worry—Pray," discusses with many well-told case histories how prayer builds healthy personalities. Mrs. Shoemaker lists five "necessaries" for effective prayer: "thanksgiving, meditation, petition, intercession and listening."

Chapter three speaks of group prayer. Chapter four is "The Preparation for Prayer."

Next is a chapter which deals with "peace to our minds, rest to our bodies, and strength to our souls." "God Answers Our Prayers for Our Friends" is another subject. She includes direct prayer for people in distress or need, indirect prayer for people who do not know we are praying for them, and indirect prayer causing an effect upon great world issues or changing the course of history. The chapter leads to the main theme of the next: "God Answers Our Prayers for Our World." Here, too, is offered impressive documentation, though this reviewer feels she takes too superficial a view of world affairs. The attitude toward Communism, the classing of Pius XII with Bergraeve, while popular, at present, precludes much understanding for which she pleads. Today's struggle is not necessarily between Communism or any other "ism" *per se*, but between materialism and spiritual truth wherever found. Even "Christian America" is also muchly secular and materialistic!

The final chapter is The Key to Life. Holy communion, she holds, is complete prayer: "Every communion service is preceded by every element of prayer, prayer for cleansing and inspiration, our declaration of faith, intercession for the church, confession, praise, invocation, oblation, leading us to the sublime climax, the supreme form of prayer, consecration and sacrifice of acceptance."

W. M. H.

Pax Christi by Albert D. Belden. Brethren Publishing House. 155 pages. Price not given.

The pacifist as well as the non-pacifist who is fed up with war will find excellent food for thought in the above book. Dr. Belden is the former pastor of Whitefield's Tabernacle, London, England, and author of "George Whitefield—The Awakener, etc." Dr. Belden writes as a man who believes that he has something. Those of us who have heard Dr. Belden when he is speaking on the subject of his book feel that it is a case of "He whom a dream hath possessed." The author offers a plan, a program, of concerted action against war. He throws down a tremendous challenge, which the church must do something about. The writer in his proposal has been able to gain the approbation of liberals and conservatives, Roman Catholics as well as Protestants. He makes stirring pleas for Christians everywhere to stir themselves and work towards what the author calls the goal of Ultimate-Pacifism.

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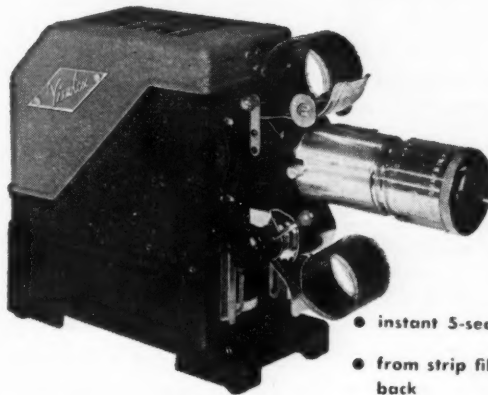
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A New Approach to the Pastoral Prayer

It Lifts Hearts Heavenward

*by Millard M. Gifford**

SOME time ago I began to think of ways and means to improve the pastoral prayer in my worship service. I determined to arrive at a solution which would satisfy myself, hoping that others would be helped also.

It was my conviction that in our Protestant churches we do not give ample time for prayer on the part of our people. I personally desired a quiet time in the service and felt, that properly introduced, it would ultimately be practiced and appreciated by my congregation.

I wanted a fixed plan, within which there would be opportunity for flexibility and variety. This is the way I worked it out. On our bulletin each week appears the following notation: **Pastoral Prayer**

a. *The Inner Look*—All present are to read silently hymn—as our director of music plays and the "Sanctuary Choir" sings

b. *The Upward Look*—(Here I just state the selection to be read, with the name of the author). At various times I have used readings from the Bible, the Heidelberg Catechism, Robert Norwood, John Oxenham, Kahlil Gibran, relating to God and prayer, etc.

c. *A Moment of Silence*—All praying for their loved ones and their own personal needs. (This period of silence may be lengthened as people become accustomed to it).

d. *The Outward Look*—The pastor's prayer for others.

By having the music first, the congregation is put in the proper mood for worship. This is usually a quiet, meditative hymn, (the Holy Spirit hymns in every hymnal are excellent), but we have used Fairest Lord Jesus and similar hymns with excellent effect by singing the first verse M-F, humming the second, the third P or PP. I have a good choir and they have learned to delight in striving for perfection in worship, under the guidance of our minister of music.

The Upward Look enables me to use Biblical and extra-Biblical material, poetry, prose, catechetical material. Anything phrased beautifully with splendid religious content becomes grist for my mill. Many of my people have expressed real appreciation as they have entered into the meaning of prayer through the writings of Brother Lawrence, Thomas A. Kempis, George Buttrick, to mention only a few of those whose writings have been utilized.

The Moment of Silence has been an enriching experience. Most times we have what our Quaker friends call "a good silence." There is a noticeable relaxation on the part of our people. I feel confident that prayer means more to them now than previously, because of the uplifting material upon which their minds and spirits have been nourished.

The pastor's prayer for others is or-

*Minister, First Reformed Church, Passaic, New Jersey.

dinarily an intercessory prayer. It affords an opportunity to pray for classes of people sometimes neglected, in addition to the familiar emphases upon the church of Jesus Christ, missions, etc. This may be written or free prayer, but it ought to be fairly short and always as beautifully phrased as one can contrive. If properly handled, the entire pastoral prayer should take only five to seven minutes, not much longer than some pastoral prayers, but containing vastly more interest, beauty and variety.

My church dates back to 1693. It is the oldest Protestant church of any description in Passaic County. And yet the people have been very patient with my experiment. Since I have heard no negative criticism, but much appreciation, I take it that my people feel happy about the change.

There is another very practical advantage in the plan. As previously stated, we have a highly qualified minister of music. She has achieved remarkable results with volunteer voices. Most of them read quite well, but there are still some who are slow in learning new anthems. Not long ago, a request came for more anthems in the service. Some people wanted at least two anthems a week, which for a volunteer choir is a really heavy assignment, considering the fact that they are always working ahead on other music. Although this pastoral prayer was prepared before the request came, it enabled us to satisfy the congregation by using familiar and occasionally new hymn tunes, which are much easier to learn than a second anthem.

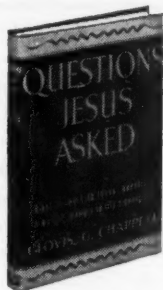
We have tried this experiment for a year now and can truthfully say it has worked out very well indeed. It enables us to have a moment of silence, to introduce new hymns, to enrich the experience of our people by bringing to them the treasures stored up in great religious literature. Others have probably thought of superior plans, but I commend this to readers of *Church Management* for study and experimentation.

NEW TECHNIQUE IN FINANCIAL CAMPAIGNS

The H. P. Demand Company is announcing in this issue a new technique in fund raising for churches. In this plan the agency appraises the resources of the local church, sets up the campaign, provides the forms, publicity and instructions tailored to the individual church. But the operation of the campaign itself is left to local leadership. The result is a substantial reduction in the cost of raising the needed funds.

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THE AUTHOR: CLOVIS G. CHAPPELL is everywhere recognized as one of the outstanding preachers of this country. He majors in pulpit work and understands with rare insight audience psychology. During the 40 years of his ministry he has served many great churches and is now pastor of First Methodist Church at Charlotte, North Carolina.



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THE AUTHOR: G. RAY JORDAN is Professor of Homiletics, Candler School of Theology, Emory University. He is an experienced pastor and his services as a preacher and speaker are in wide demand. He has published thirteen well-received volumes of sermons, and has written for numerous religious journals.

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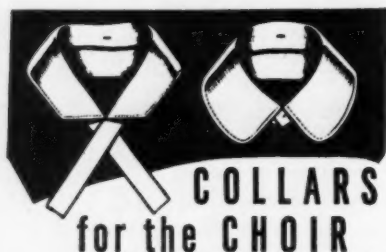
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ILLUSTRATIVE DIAMONDS

SELECTED BY PAUL F. BOLLER

EMOTION IN RELIGION

One ought to guard against supposing that emotion in religion is something not quite proper, and therefore to be avoided by dignified sensible people. It is a curious situation that one is expected at a football game or political rally to give vent to an emotional enthusiasm, with motor expressions in the form of yelling, clapping of hands, and leaping into the air, which if practiced in a religious meeting would brand one as a fanatical "holy roller." Or if one prefers comparison with quieter pursuits, the greatness of a drama or a symphony depends on its power to stir the finer emotions, and the most damning thing a newspaper critic can say about it is that there was no feeling in it. In all religious experience, and particularly in the focal aspect of it we are now discussing, there ought to be powerful lifting emotion. It ought to be restrained in expression, as Paul sensed when he wrote, "Let all things be done decently and in order." But it ought never to be feeble. Fear of being "too emotional" has perhaps done more than anything else except self-centeredness to cut the roots from under religion and produce the secular and worldly climate of our time. From *Prayer and the Common Life* by Georgia Harkness; Abingdon-Cokesbury Press.

WHEN WALLS BECOME TOMBSTONES

We would do well to consider Robert Frost's well-known line: "Something there is that doesn't love a wall. . . ." For a wall, in many cases, is an unnatural barrier against the life-giving pollen of other lives without which the mind and the soul die. What are we walling out? We build mental walls and keep out the fertilization of new knowledge. The information clerks in Grand Central Terminal, New York, explain that it is harder to give information to men than to women because the average man knows a great deal to begin with, but allows his knowledge to stand in the way of learning something new. Women are less given to fighting new information. How easy it is to barricade ourselves behind mental walls and fight the invasion of new knowledge. We build spiritual walls and keep out the fertilization of sympathy and understand-

ing by which a soul increases in stature. Walls readily become tombstones. For life was not made to cloister behind a wall. From *The Lost Gospel* by Robert E. Luccock; Harper & Brothers.

PEOPLE WHO CARE

I am told that on the Andes Mountains when the pack goats meet each other on a narrow ledge where it is impossible to pass, one will kneel and let the other walk over him—to the safety of both. Perhaps you will have to kneel and let people walk over you. Notice I said, "kneel," not knuckle. There is a difference—in kneeling you are bending low at the feet of Christ instead of knuckling at the behest of man. Kneeling is voluntary and for his sake. A bridge is something people walk on, but it leads from something to something. If you are to be a bridge between a man's indifference and his awakening, a bridge that bridges between groups and races, you will be walked on. Never mind, people may be getting somewhere when they walk on you. From *Abundant Living* by E. Stanley Jones; Abingdon-Cokesbury Press.

THE AUTHORITY OF THE BIBLE

The three large frescoes on the eastern entrance of Rockefeller Center in New York City post a warning to us. Two of them show labor in action and justly celebrate its contribution to civilization. The third depicts the ceaseless upward climb of humanity and bears these provocative words: "Man's ultimate destiny depends not on whether he can learn new lessons or make new discoveries and conquests, but on his acceptance of the lesson taught him close upon two thousand years ago."

The authority of the Bible, then, is that of a long-time experience which validated certain moral and spiritual principles. Living as we admittedly do in a day when we are perishing for lack of such principles, we have need of the Bible as an authoritative book. But its authority is not sanctioned by force of arms, nor even by social convention. It is authoritative to the man who has eyes to see, ears to hear, a mind to reason, and a will to realize, in life, the divine intention in his creation. From *On Final Ground* by Harold A. Bosley; Harper & Brothers.

The Minister in a Socialistic State

AN item in *The Christian World* of London shows some of the difficulties of adjusting the life of a minister to a non-state church to the socialistic system. The English National Insurance Bill seems to give pretty complete coverage to all citizens. But the clergyman of denominations other than the Church of England are classed as self-employed persons. That means that the minister must pay about fifteen pounds per year for his national insurance. With stipends what they are it is a large amount and many will not be able to meet it.

Some insist that the clergymen should be treated as employees of the employer church. This however has its disadvantages because the Ministry of Labor has the power to place all unemployed persons in positions where they may be useful. Under such a provision the government would make the denominational appointments. Most groups and many ministers feel that they would not like this. In case a church is not available for a minister the Labor Ministry could assign him to some other work.

Yes, the minister is going to have his difficulties in a socialistic state.

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New Products for Churches

HERE is a variety of new products for churches which will delight the readers. Information on some of the items can be supplemented with advertisements which appear in this issue. Others are not advertisers. *Church Management* will be glad to send further information. In writing mention the number in parenthesis which appears at the end of each item.



Wurlitzer Announces New Organs

This shows the new Wurlitzer two manual organ, series 50. It is one of three new models now in production in the factory at North Tonawanda, New York. Wurlitzer now offers four electronic organs, each in a different price class. All organs use the same basic method of creating the tones—the reed organ.

Two of the new organs have single manuals; one has two manuals. The popular series 20, which has been in production for months, is an organ with two manuals. (9481)

Spool Holders Interests Ladies

Church societies looking for bazaar items will not want to miss the 42-thread spool holder shown elsewhere. This holder is made from durable aluminum alloy and, as the name indicates, it will hold forty-two spools of thread. It comes in two pastel shades: blue and rose. The size is 7 1/8" x 3" x 5 1/4". Each holder comes boxed. The retail price is 98 cents. Liberal discounts are allowed church organizations which may desire to sell the item. (9483)

Quarterly Church Planning Calendar

Here is a new idea which is a splendid one. Large charts, 15" x 22", made of light cardboard, contain the calendar for three months. Under each day in the month is a space 1 1/2" x 2 1/2" for listing events on that day. The months are divided by shading and

special church days are indicated. With the charts come a large gummed sheet listing other days which may be pasted in as desired. With these charts a church knows where and when it is going. The same printers offer a graphic chart of identical size as above for listing the Sunday attendances, week after week. (9484)

New Will & Baumer Lustro Wax Polishes

Important improvements and additions to the Will & Baumer line of Lustro high-finish waxes—sold largely to church and school organizations—have been announced for the current year. The entire line has been repackaged in distinctive red, orange and black containers, and a new Lustro Cream Polish for furniture, desks, lecterns and reredos has been added.

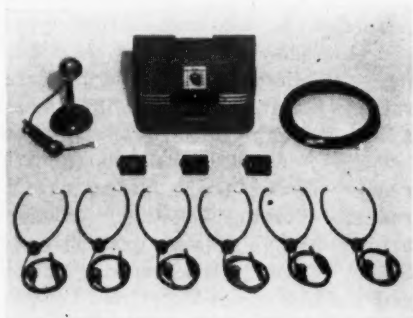
Chief interest for the majority of purchasers, however, centers around the Lustro Self-Polishing Liquid Wax used mainly on floors and woodwork. Due to a change in formula, this wax has been rendered highly resistant to stains, discolorations and scuffing, hence more durable and economical, especially in high-traffic areas.

Will & Baumer Lustro Self-Polishing Liquid Wax has a high content of carnauba wax blended with more delicate lustre waxes to give modern floors the properties that maintenance men seek. Quickly and easily applied with a short-strand mop, applicator, cloth or soft brush, it dries in twenty minutes to a brilliant hard surface that is resistant to both water and wear. Scuff marks from any cause can be buffed out.

Second member of the line, Will & Baumer Lustro Paste Wax is a general purpose wax, particularly suited to residence and dormitory use. It beautifies and protects all kinds of floors, and adds a high lustre finish to furniture, cabinets, safes and metal fixtures. Many users consider it a superior wax for protecting the finish of automobiles. Rubs in a few minutes to a brilliant clean lustre that resists dirt, grime and discoloration, and is easy to clean and keep clean.

As before mentioned, Will & Baumer Lustro Cream Polish is an addition to the line, especially developed for building up a patina and protecting the surface of fine wood finishes, such as those found on furniture. It is easy to apply and rubs dry quickly, leaving no oily or sticky residue to collect dust, or otherwise dull or darken the natural

wood finish. Wax plus frequent rubbing will do more to mellow furniture to a beautiful antique finish than anything the original manufacturer of the furniture can build in it. Lusto Cream Polish is especially formulated for the purpose. (9487)



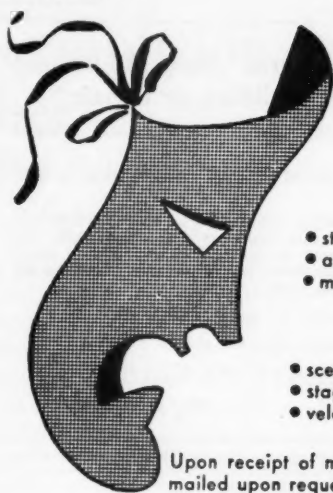
New Style Pew Phones

A new style, under-chin phones for the hard of hearing is now offered churches. The receiver with attachments for both ears weighs less than one ounce and can be worn by ladies without the necessity of removing their hats. Each one has a volume control permitting the individual to make the adjustments desirable. A standard installation includes six head sets but more may be added as needed. (9485)



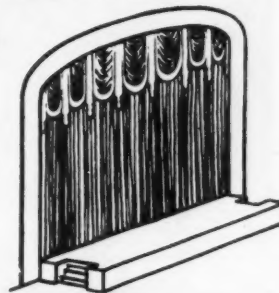
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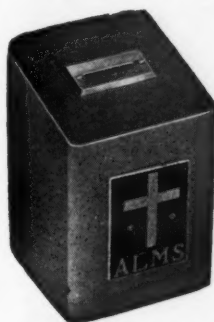
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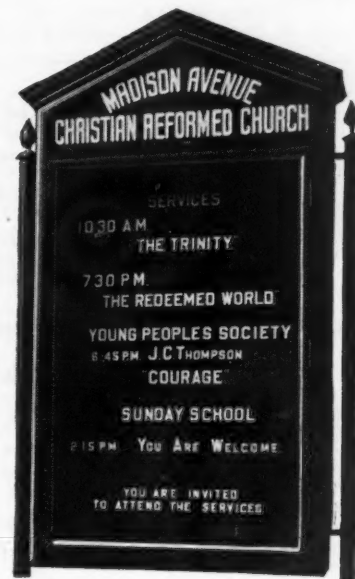
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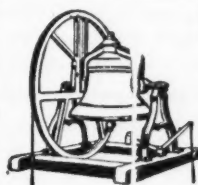
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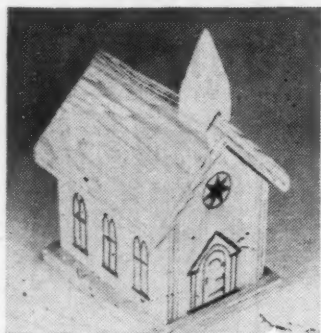


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Biographical Sermon for September

Milton Shavely Hershey—Selfless Philanthropist

by Thomas H. Warner

Thou art the helper of the fatherless.—Psalm 10:14.

MILTON SHAVELY HERSHEY was born September 13, 1857. He died October 13, 1945. His parents were Mennonites of Swiss descent. In 1863 the family moved from a farm in Dauphin County, Pennsylvania, to a smaller one in Lancaster County, the father having failed to make a living in the first location.

The seven-year-old boy did not wish to move to a new place. When they finally took to the road he kicked up the dust with his bare feet and muttered—as his mother remembered years later—"I betcha when I get to be worth a million billion trillion dollars, I'll take care of little boys."

Hershey had to make his own way in the world. When he was fourteen his father apprenticed him to a printer, but he did not like the business. He tried dropping galleys of type. Then he dumped his straw hat into the rollers of a press. This resulted in his discharge.

He was then apprenticed to a confectioner in Lancaster, Pennsylvania. When he was twenty, with what money he had saved and money borrowed from his aunt, he went into business for himself in Philadelphia. He specialized in penny candy for children.

He failed in Philadelphia. Then he went to New York and started a small factory. Here he failed again. His aunt again financed him and he went back to Lancaster and began to make caramels. At the age of twenty-nine he was making and selling Hershey's Crystal A Caramels, which sold two for a penny. Fifteen years later he sold out his interest in the company for a million dollars.

A success at forty-five, Hershey started on a round-the-world tour with his wife and mother. But they soon tired of it and returned home.

Hershey was still interested in candy. When he sold his caramel business he retained his rights in chocolate making and a machine for making it. He bought the tract of land from which his family was driven by poverty at Derry Township and there built his first factory, and developed the famous five-cent Hershey bar.

Hershey and his wife Catherine were childless. Yet they loved children. As his wealth and business grew, so grew the model town of Hershey, which has been called a modern workers' paradise.

In 1909 he founded the Hershey Industrial School for Orphan Boys, and transferred most of his common stock to the institution. The boys live in cottages with a house mother for each group. They are given tests to determine what career they are fitted for and as they grow older are given their own choice. All learn farming and a trade. Exceptionally brilliant boys are given an academic career.

The boys are given pocket money, are taught thrift, and emphasis is made on sports and recreation. There is no hint of charity, or of an institution. Every effort is made to provide real home life for the boys and to foster each one's individuality.

The school started in 1910 with four admissions, four homeless orphaned boys. In ten years, 115 were admitted annually, ten years later that number had trebled. Today the school has an annual admission capacity of more than 1,200.

Hershey has made these orphan children his heirs. The profits of the vast chocolate factory go to the maintenance of the homes. When he died, October 13, 1945, at the age of eighty-eight, he had amassed some \$80,000,000 of the "million trillion dollars" of his boyhood boast, and he had taken care of little boys with every penny of it.

Ever since 1919, up to the time of his death, Hershey had been the living executor of his own will, and had administered his legacy to the fatherless and motherless little boys who were admitted to his homes.

When Hershey died he did not own the vast empire he had created. All his money was in the hands of the orphanage he had founded. He did not even own the building in which he lived. It was his former mansion which he had turned into a country club for the use of his employees. He retained only a small suite for himself.

The club is only one of the features of the model town of Hershey. It has its own housing units, bank, department store, sports arena (the home of the Hershey Bears), theatres, gardens and school systems.

The Hershey Industrial School for Orphan Boys is the largest and wealthiest orphanage in America. It is the owner in trust of 500,000 shares of the common stock of the company. In 1927 it was valued at \$40,000,000 and today it is valued at more than \$80,000,000.



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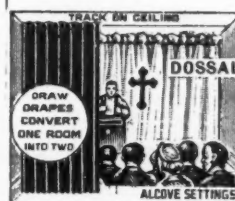
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Index for Volume XXIV

October, 1947, Through September, 1948

KEY TO THE INDEX

The issues from October through September make up a single volume. Each issue carries a number. This is the key to the index. Where the reference is 2-13, it means that the article will be found on page 13 of the November issue. The numerical number of the issues is shown below.

Date of Issue	No.	Date of Issue	No.	Date of Issue	No.
October	1	February	5	May	8
November	2	March	6	June	9
December	3	April	7	July	10
January	4			September	11

INDEX BY AUTHOR AND TITLE

Author and Title	No.—Page	Author and Title	No.—Page	Author and Title	No.—Page
A					
Ashe, Harold J.		Francois, H'san Jaqueline		L	
How to Amend the Minister's Tax Estimate	10-60	I Married the Minister	8-59	Lantz, John Edward	
B					
Ballard, Frank H.		Frankfurter, Mr. Justice		Public Reading of the Word of God	4-8
The Cost of War	8-42	The Evolution of Week Day Religious Training	11-24	Preparing the Body for Preaching	5-11
Bangham, Mary Dickerson		G		The Use of the Body in Preaching	6-52
He Told Us (Drama)	5-15	Gibson, George M.		The Setting of the Congregation	7-54
A Prayer Exercise	10-8	Christmas Meditations	2-34	Using Words to Paint Verbal Pictures	8-22
Bangham, Mary Dickerson and Fowler, Amelia Howell		Gifford, Millard M.		Leach, Ethel K.	
Penitential Psalm Service	6-36	A New Approach to the Pastoral Prayer	11-66	Music for Choir and Organ (Selected)	10-62
Banks, Henry Clay		Gilbert, Paul J.		Leach, William H.	
Prayer for the Dedication of a Radio Station	4-12	A Church Scrap Book	1-74	Dulles and Vynshinsky	2-8
Barth, Karl		Giles, Roscoe M.		Be Sure to Read This Before Easter	6-9
The Renewal of the Church	7-49	New Funeral Helps	10-38	Read This Before You Plan Your Vacation	8-8
Bedard, Camille C.		Gilkey, James Gordon, Jr.		An Evening With Howard Chandler Christy	8-45
Real Giving (Sermon for Boys and Girls)	6-70	Church Shares Building With College	9-11	Organization and Equipment of the Church Office	10-15
Belden, Albert D.		Gordon, Ernest		I Want to Do Something About the Pay Envelope	10-19
Religion in British Isles	4-20; 7-40; 10-78	The Miracle of the Jungle	11-11	Vignettes of an Ecclesiastical Rebel—II	1-30; III, 2-16; IV, 3-18; V, 4-32; VI, 5-18; VII, 6-20; VIII, 7-15; Conclusion, 8-11
Bennett, James F.		H		Lee, Margaret McCord	
Music Hath Charms	10-44	Hagedorn, Ivan H.		Litany for a Broken Home	10-96
Boller, Paul F.		Hymns of the Social Awakening	4-54	LeGear, Laura	
Illustrative Diamonds	1-68; 2-70; 3-66; 4-74; 5-70; 6-59; 7-67; 8-68; 9-52; 11-68	The Death of Martin Luther	5-13	Poetic Windows	3-45
Bonnell, John Sutherland		Hallock, G. B. F.		Lotz, Charles J.	
Personal Qualities of the Pastor-Counselor	7-8	A Forest Deer That Wanted an Auto Ride	7-70	Worship Service for Mother's Day	7-56
Brammer, Murrell M.		Jesus Blessing Little Children: His Arms	9-44	A Student Worship Service	9-38
Effective Use of the Junior Choir	4-11	Why a Certain Lizard Wears a Slack Suit	11-46	Ludlow, William L.	
Breed, Noel J.		Harper, Ralph M.		Still a Great Book	4-24
A Christmas Eve Service for the Home	2-45	The Woods of Pleasant Dreams	3-36	The Minister in His Community	9-61
Bultendorp, William R.		The Pews Talk Back	7-34	Lundy, George A.	
Sermons for Lent	5-20	Hart, William J.		How Much Money Can We Raise in Our Church?	6-10
Bundy, Don A.		The Contribution of the Sewing Circle	8-76	Mc	
Three Birds With One Hobby	2-13	Hass, Henry		McBride, C. R.	
You Can Extend the Value of Sick Calls	8-13	The Development of Atomic Energy	10-74	Steps to a Successful Rural Pastorate	10-66
C		Hayler, W. M.		McGarrah, Donald K.	
Carter, F. John		A Pattern for Evangelism (Sermon)	4-63	Ministering to the Distressed	11-48
Remove the Cloud	5-12	Herdon, F. H.		McGee, J. Lester	
Posters That Pop	7-11	Stoker Firing for Church Buildings	1-18	Weekly Postscripts Boosts Attendance	2-15
Chambers, Marshall		Hill, Eulis Harold		McKeenan, Hobart D.	
Children's Sunday Evening Church	8-58	A Preacher's Prayer of Confession	6-67	Productive Pastures	1-50; 2-46; 3-44; 4-42; 5-45; 6-42; 7-42; 8-34; 9-17; 11-32
Chappars, G. S.		Hinkle, Mary		McKelvey, John W.	
Radiant Heating in Churches	1-15	Then Came Spring	1-20	Deserts, Our Re-1 Frontiers	9-30
Chrisman, Lewis H.		Those in Glass Houses	8-18	MacLennan, David A.	
Pulpit English—Living or Dead?	3-8	Howard, Donald B.		Family Life	7-26
Christian, John B.		Preach It Again!	1-34	M	
Cold, Cut and Regular	1-48	Texts Known and Lost	2-20	Madsen, Paul O.	
Clemmer, Mary		Hunter, William M.		The Minister and His Pen	3-28
The Light Beyond (Poem)	6-30	The Kidnapped Rhubarb	4-29	Community Service Through Radio	11-42
Cleveland, Philip Jerome		The Power of Life	4-30	Maloney, Marc	
In Everything Give Thanks! (Sermon)	1-26	Laundering Clerical Collars!	7-20	Church Fires Increase	19-17
You May Be Called a Christian	3-69	Photo Offset for Effective Publicity	11-15	Matheson, Lily Grace	
Tethering the Tongue (Sermon)	4-34	I		WCTU Promotes Alcohol Education	10-77
The Man Who Threw His Life Away	6-26	Ice, Orva Lee		Mecklenberg, George	
Closing Scene	11-54	Zionism—The Return of the Jews	8-52	Ye Shall Live Also (Sermon)	5-26
Coughenour, Newton M.		Ingham, H.		Montgomery, Agnes C.	
Anchored to the Infinite	2-26	James Reid of Eastbourne	6-25	This, Dear Sister, Is Florida	5-22
The Sea Speaks	9-26	Children's Church Trains for Leadership	7-18	Pages From an Old Diary	9-22
E		J		Moon, Robert W.	
Ebersole, Charles D.		Jackson, C. E. (Stoney), Jr.		Moral Myopia	6-38
The Wedding Service, Part I	10-82	The Spiritual Evolution of a Pugilist	6-13	Moore, Marjorie E.	
A New Marriage Ceremony	11-18	Religious Training in the Commercial Boys' Camps	8-26	The Church Has a Bad Press—And How	9-13
Ebersole, Marion C. H.		K		Morgan, J. Richmond	
A Maundy Thursday Candlelight Communion Service	6-41	Keesh, Finley		The Fat and Lean Years	5-55
Elsam, Chaplain H. G.		The Gesture of Advancement (Sermon)	3-40	N	
A Judeo-Christian Antiphonal Reading	4-33	Keeshner, Howard E.		Nader, Sam	
F		All God's Children	1-41	Let's Build	1-11
Fauth, Robert T.		Kindred, Arthur J.		O	
We Find Many Uses for Our Wire Recorder	4-13	Opaque Projecture Has Many Uses	11-16	Observer	
Fix, Joseph W.		Kintzle, Clarence A.		This Minister Does Not Monopolize the Welcome	3-34
Dramatize Your Annual Reports	9-34	Fibre Board Face Lifting	6-15	A Surprised Observer	5-52
Forsyth, M. A.		Kirchner, N. Eugene		Three Birds With One Stone	11-45
Sunday Evening Vox Pop	3-26	Want a Minister of Education?	4-18	Oliver, Robert T.	
		Knight, Harold S.		Toward a Revision of the United States	
		Sure I Read in Bed	2-41		

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Author and Title	No.—Page
Simpson Fix-It Day.....	2— 42
Swan, Alfred W.	
The Light That Shines.....	2— 53

T

Taylor, Ruth	
A Christmas Prayer.....	2— 32
Thomas, Milton	
Vacation at a Camp Meeting.....	9— 42
Thomas, Robert B.	
The Making of a Community Church...	4— 14
Tiemeyer, T. N.	
Where Jesus Rested (Lenten Medita- tion).....	5— 37
Traver, Amos John	
Preacherisms.....	5— 8
Shepherds' "Crooks".....	11— 9
Tyrrell, Frederick G.	
I Have Set Before You Life.....	8— 49

V

Veh, Raymond M.	
Problems That Face Young Adults.....	2— 24
Church Story Papers Build Christians..	6— 34
Vincent, Raymond Marshall	
The Pastor—Specialist or General Prac- titioner?.....	9— 8
Voss, Charles Hannibal	
Preparation for Expository Preaching..	9— 37

W

Wahmann, Arthur A.	
The Anatomy of Hope.....	11— 56
Warner, Thomas H.	
Biographical Sermons for October, 1—36; No- vember, 2—38; December, 3—20; January, 4—40; February, 5—41; March, 6—50; April, 7—52; May, 8—46; June, 9—40; Sep- tember, 11—73	
Ministerial Oddities 1—6; 2—6; 3—6; 4—6; 5—6; 6—6; 7—6; 8—6; 9—6; 11—6	
A Sermon Calendar for the Year.....	10— 21
Wilcox, Jackson	
Meet Albert Schweitzer.....	8— 75
Wilson, Ann	
A Flower Service.....	6— 18
Winningham, Ray C.	
Who Is This King? (Christmas Play).....	2— 11
Faith Is the Victory (Holy Week Drama).....	5— 32
Cross: Basic Forms and Modifications, The.....	7—12; 8—10; 9— 9
Wurgler, Nelson	
More Experiences With the Wire Re- corder.....	6— 32

Author and Title	No.—Page
Foreign Policy.....	1— 9
Ethics in International Relations.....	8— 9
P	
Patterson, Harriet-Louise H.	
Women Have Not Been Silent.....	9— 15
Pollock, Shirley	
Blessings on the Baby Sitters.....	11— 22
Pomeroy, Mahlon W.	
Dramatize Family Week.....	7— 24
Pray, Ruth A.	
They Did It Themselves.....	3— 10
Let a Little Sunshine In.....	7— 30
Prentice, Russell J.	
How I Counsel for Marriage.....	6— 72
Price, John Edwin	
Soul Vitamins.....	1— 56
You Can Throw a Rope.....	4— 71
Q	
Quinn, Hayes	
Color and Glass for Church Improve- ment.....	1— 13
R	
Rankin, Walton W.	
Review of Religion.....	10— 13
Reld, Emily J.	
Preacher Under Asbury.....	7— 75
Riney, Earl	
Selected Short Sermons 1—3; 2—3; 3—3; 4—3; 5—3; 6—3; 7—3; 8—3; 9—3; 10—3; 11—3	
Robbins, Bernice H.	
Flowers for Every Sunday.....	7— 22
Robinson, Eric M.	
The Reverend John Doe Takes a Vaca- tion.....	7— 36
Robison, Leon R., Jr.	
G. I. Counseling.....	2— 74
Rogers, Kenneth G.	
Years Bring Honor.....	3— 51

Author and Title	No.—Page
S	
Sandmeyer, John H.	
The Step-Up Pledge Card.....	11— 13
Schuster, Silvia	
Sermons From Shops.....	4— 28
Shepherd, Mrs. Lillian Vass	
Easter Verses.....	6— 55
Sessler, J. J.	
Friendliness (Sermon for Children)....	3— 32
Flowers With Wings (Sermon for Chil- dren).....	5— 30
Simms, Albert E.	
A Specific for "Meeting-itis".....	1— 32
Slider, C. R.	
A Service for the Aged.....	8— 17
Stidger, William L.	
Sermons Through Nature.....	2— 17
Preaching Through Great Paintings....	3— 13
Preaching Through Stained Glass.....	4— 26
Preaching Through Poetry.....	5— 42
Preaching Through Negro Spirituals....	6— 17
Preaching Through Great Sculpture....	7— 17
Preaching Through Books.....	8— 15
Street, Arthur L. H.	
Church as Trust Beneficiary.....	1— 72
Judicial Interference With Church Ad- ministration.....	2— 10
A Taxgatherer Loseth.....	3— 42
Church's Right to Engage in Business..	4— 22
Formalities Required in Secular Tran- sactions.....	5— 72
An Important Trust Fund Decision....	6— 56
Effect of Church Dissolution On Trust Funds.....	7— 76
Church's Liability for Sidewalk Acci- dent.....	8— 30
Church as a Speculator.....	9— 20
Administration of Testamentary Trust Funds.....	11— 59
Strosahl, M. Stanford	

INDEX BY TITLE

Title	No.—Page	Title	No.—Page
A		E	
Administration of Testamentary Trust Funds.....	11—59	Easter, Be Sure to Read This Before....	6—9
Advancement, The Gesture of.....	3—40	Electronics in the Church.....	2—29
Advertisers' Index.....	10—107	Evangelism, A Pattern for.....	4—68
Aged, A Service for the.....	8—17	Expository Preaching, Preparation for....	9—37
Akron Presbyterians to Build.....	4—46	F	
Altar Dedicated to One Who Lost His Life in the Nation's Service.....	10—94	Faith Is the Victory (Dramatization)....	5—32
Anatomy of Hope, The.....	11—56	Family Life.....	7—26
Anchored to the Infinite.....	2—26	Family Week, Dramatizing.....	7—24
Asbury, Preacher Under.....	7—75	Fat and Lean Years, The.....	5—55
Attendance, Weekly Postscript Boosts....	2—15	Feast of Lights, The.....	2—31
Award, Abingdon-Cokesbury Makes Dual..	3—63	Fibre Board Face Lifting.....	6—15
B		Films Available.....	7—33; 8—55; 11—72
Baby Sitters, Blessings On.....	11—22	First Congregational Christian Church, Newport News, Virginia.....	9—32
Biographical Sermons 1—36; 2—38; 3—20; 4—40; 5—41; 6—50; 7—52; 8—46; 9—40; 11—73		Flemish Type Carillons.....	9—63
Bookish Brevities 1—54; 2—52; 3—48; 4—49; 5—50; 6—45; 7—47; 8—38; 9—21; 11—40		Florida, This, Dear Sister, Is.....	5—22
Boys' Camps, Religious Training in the Commercial.....	8—26	Flower Service, A.....	6—18
Built to Stand for Hundreds of Years....	3—58	Flowers for Every Sunday.....	7—22
Business, Church's Right to Engage in....	4—22	Flowers With Wings (Children's Sermon).....	5—30
C		Friendliness.....	3—32
Canadian Clergyman Barred From Entry Into U. S.....	10—110	Friendliness to the Church Guest.....	3—30
Candlelight Communion Service.....	1—44	Friendly Pastoral Service, Here Is a.....	6—16
Candlelighting Suggestions, Some.....	3—39	Foreign Missions Program of Advance....	11—50
Candles Light Quickly.....	5—34	Funeral Helps, New.....	10—38
Centenary Methodist Church, Hamlin, Pa.....	6—22	G	
Children, We Love Our—Or Do We?.....	5—36	Georgia Minister Enters Gubernatorial Campaign.....	6—81
Children's Church Trains for Leadership.....	7—18	Giving, Real (Children's Sermon).....	6—70
Children's Sunday Evening Church.....	8—58	Glass Houses, Those In.....	8—18
Christian Athletes' Camp, First.....	9—54	Good Friday.....	4—53
Christian Athletes' Foundation.....	1—82	Great Book, Still a.....	4—24
Christian, You May Be Called a.....	3—69	Greatest of These, But the.....	3—14
Christianity's Crucial Debate.....	2—44	H	
Christmas Eve Service for the Home, A.....	2—45	Handbook of Dedications.....	10—86
Christmas Meditations.....	2—34	He Told Us (Drama).....	5—15
Christy, Howard Chandler, An Evening With.....	8—45	Honor, Years Bring.....	3—51
Church Calendar for September and October.....	11—23	Hymns of Social Awakening.....	4—54
Church Calendar and Service Guide.....	10—70	I	
Church Fires Increase.....	10—17	I Want Them to Be Proud of Me, Too....	9—58
Church Fires, Their Cause and Loss.....	1—42	Illustrative Diamonds 1—68; 2—70; 3—66; 4—74; 5—70; 6—59; 7—67; 8—68; 9—52; 11—63	
Church Has a Bad Press—And How, The.....	9—13	In Everything Give Thanks.....	1—26
Church Is a Powerhouse, The.....	6—37	Installation Prayer.....	10—83
Church Lawyer, The.....		Installation Service for the Minister of Music.....	10—93
Church as Trust Beneficiary.....	1—72	International Relations, Ethics in.....	8—9
Judicial Interference With Church Administration.....	2—10	J	
A Taxgatherer Loseth.....	3—42	Japanese Church Creed.....	4—76
Church's Right to Engage in Business....	4—22	Jesus Blessing Little Children: His Arms.....	9—44
Formalities Required in Secular Transactions.....	5—72	Jesus Rested, Where (Meditation).....	5—37
An Important Trust Fund Decision.....	6—56	Judeo-Christian Antiphonal Reading, A.....	4—38
Effect of Church Dissolution on Trust Funds.....	7—76	Junior Choir, Effective Use of the.....	4—11
Church's Liability for Sidewalk Accident.....	8—30	L	
Church as a Speculator.....	9—20	Lake Harriet Lutheran Church, Minneapolis, Minnesota.....	1—10
Church Office, Organization and Equipment of the.....	10—14	Laundrying Clerical Collars!.....	7—29
Church Scrapbook, A.....	1—74	Lent, Sermons for.....	5—20
Church Shares Building With College.....	9—31	Let Your Duplicator Produce.....	8—28; 11—31
Church Story Papers Build Christians.....	6—34	Let's Build.....	1—11
Closing Scene.....	11—54	Life, I Have Set Before You.....	8—49
Cloud, Remove the.....	5—12	Light Dimmer, Home Made.....	7—39
Cold, Cut and Regular.....	1—48	Lighting the Church.....	1—17
Color and Glass for Church Improvement 1—13		Litany for a Broken Home.....	10—96
Commissioning of Solicitors for the Every Member Canvass, The.....	10—86	Litany for the Dedication of the Pastor's Study, A.....	10—92
Community Church, The Making of a.....	4—14	Litany of the Scout Law.....	10—100
Community Service Through Radio.....	11—42	Lustro Wax Polishes.....	11—70
Congregation, The Setting of the.....	7—54	Luther, Martin, The Death of.....	5—13
Control Posts and Velour Rope.....	7—77	M	
Cork Bulletin Board.....	9—63	Man Who Threw His Life Away, The....	6—26
Counsel for Marriage, How I.....	6—72	Marriage Ceremony, A New.....	11—18
Counseling, G. I.....	2—75	Maundy Thursday Candlelight Communion Service, A.....	6—41
D		"Meeting-itis," A Specific for.....	1—32
Dedication of a Bulletin Board.....	10—96	Memorial Educational and Recreational Building.....	7—28
Dedication of a Memorial Baptismal Font.....	10—90	Memorial Service for the Use in Burying the Returned Soldier Dead.....	1—38
Dedication of a Memorial Chapel, The.....	10—86	Midnight Candlelighting Service.....	2—33
Dedication of a Memorial Organ, The.....	10—98	Minister and His Pen, The.....	3—28
Dedication of a Picture.....	10—99	Minister in His Community, The.....	9—61
Dedication of Chimes.....	1—47	Minister of Education, Want a.....	4—18
Dedication of Choir Vestments.....	10—95	Ministerial Oddities 1—6; 2—6; 3—6; 4—6; 5—6; 6—6; 7—6; 8—6; 9—6; 11—6	
Dedication of the Choir, The.....	10—95	Ministering to the Distressed.....	11—43
Dedication of the Private Communion Service, In.....	10—92	Minister's Tax Estimate, How to Amend the.....	10—60
Dedication of Church Hymnals, The.....	10—97	Ministers' Vacation Exchange 5—73; 6—76; 7—72; 8—72; 9—56	
Dedication of Communion Table and Chairs.....	10—100	Minister's Wife and the War Brides, The.....	3—17
Dedication of Memorial Candlesticks, The.....	10—87	Miracle of the Jungle.....	11—11
Dedication of Memorial Chimes.....	10—83	Money, How Much Can We Raise in Our Church?.....	6—10
Dedication of Memorial Communion Vessels, The.....	10—91	Moral Myopia.....	6—38
Deer That Wanted an Auto Ride, A Forest.....	7—70	Mother's Day, Worship Service for.....	7—56
Deserts, Our Real Frontiers.....	9—39	Music for Choir and Organ.....	10—62
Development of Atomic Energy, The.....	10—74	Music Hath Charms.....	10—44
Dick Offers New Duplicators.....	11—72	O	
		Observer, A Surprised.....	5—52
		Old Roman, The.....	5—17
		Opaque Projector Has Many Uses.....	11—16
		Organ Percussion, New.....	5—76
		P	
		Organ and Choir Music, Recently Received.....	5—74
		Our Undeveloped Resources.....	10—34
		Outdoor Chapel, High Altitude.....	3—38
		Outdoor Fireplace, How to Make an.....	1—24
		P	
		Pages From an Old Diary.....	9—22
		Palms, The Service of the.....	4—51
		Pastor-Counselor, Personal Qualities of the.....	7—8
		Pastor-Specialist or General Practitioner?.....	9—8
		The.....	9—8
		Pastoral Prayer, A New Approach to.....	11—66
		Pay Envelope, I Want to Do Something About the.....	10—19
		Penitential Psalm Service.....	6—36
		Personal Photo Christmas Cards.....	11—71
		Pew Phones, New Style.....	11—71
		Pews Talk Back, The.....	7—34
		Photo Offset for Effective Publicity.....	11—15
		Plow, Dedication of, on Rural Life Sunday.....	7—59
		Poetic Windows 1—52; 2—47; 3—45; 4—44; 5—46; 6—44; 7—43; 8—34; 9—17	
		Posters That Pop.....	7—11
		Power of Life, The.....	4—30
		Prayer Exercise, A.....	10—8
		Prayer for the Dedication of a Memorial Communion Set.....	10—92
		Preach It Again!.....	1—34
		Preacherisms.....	5—8
		Preaching, Preparing the Body for.....	5—11
		Preaching, The Use of the Body in.....	6—52
		Preaching Through Books.....	8—15
		Preaching Through Great Paintings.....	3—13
		Preaching Through Great Sculpture.....	7—17
		Preaching Through Negro Spirituals.....	6—17
		Preaching Through Poetry.....	5—42
		Preaching Through Stained Glass.....	4—26
		Productive Pastures 1—50; 2—46; 3—44; 4—42; 5—45; 6—42; 7—42; 8—34; 9—17; 11—32	
		Projector, The New.....	6—79
		Protestant Trade Directory.....	10—102
		Protestants Fight Lottery Measure.....	6—51
		Public Address System, Portable.....	5—76
		Pulpit, A Portable.....	6—77
		Pulpit English—Living or Dead?.....	3—8
		Pussy Willow Sunday.....	6—28
		Q	
		Quarterly Church Planning Calendar.....	11—70
		R	
		Radiant Heating in Churches.....	1—15
		Radio Station, Prayer for the Dedication of.....	4—12
		Radio Television Program.....	3—22
		Reaching Newcomers.....	8—56
		Record Player, New.....	4—73
		Recorder Aids Dictation of Army Chaplains.....	11—52
		Recordings, New Religious.....	7—51
		Recordings for Church and Home, New.....	3—50
		Re-dedication to the Christian Ministry, A.....	10—97
		Reid, James, of Eastbourne.....	6—25
		Religion in British Isles.....	4—20; 7—40; 10—78
		Religious Remarkables.....	5—10; 9—12
		Renewal of the Church, The.....	7—49
		Review of Religion, 1947-48.....	10—13
		Rhubarb, The Kidnapped.....	4—29
		Rope, You Can Throw a.....	4—71
		Rub-r-vive—Restores the Gripping Service to Rubber.....	1—76
		S	
		Salvation Army Case for Rural America, The.....	10—69
		Sample Copies for Ministerial Associations.....	6—58
		Schwitzer, Albert, Meet.....	8—75
		Sea Speaks, The.....	9—26
		Secular Transactions, Formalities Required In.....	5—72
		Selected Short Sermons 1—3; 2—3; 3—3; 4—3; 5—3; 6—3; 7—3; 8—3; 9—3; 10—3; 11—3	
		Sermon Calendar for the Year, A.....	10—21
		Sermons From Shops.....	4—28
		Sermons Through Nature.....	2—17
		Service for the Adoption of Children, A.....	10—89
		Sewing Circle, The Contribution of the.....	8—76
		Shepherds' "Crooks".....	11—9
		Sick Calls, You Can Extend the Value of.....	8—13
		Simpson Fix-It Day.....	2—42
		Slides on Stewardship Available.....	8—76
		Soul Vitamins.....	1—56
		Spiritual Evolution of a Pugilist, The.....	6—13
		Spool Holder Interests Ladies.....	11—70
		Statistics, Using National.....	4—17
		Step-Up Pledge Card.....	11—13
		Steps to a Successful Rural Pastorate.....	10—66
		Stoker Firing for Church Buildings.....	1—18
		Student Worship Service, A.....	9—38
		Summer Ministry, An Effective.....	9—24
		Sunday Evening Vox Pop.....	3—26
		Sunshine, Let a Little, In.....	7—30
		Sure I Read in Bed.....	2—41
		T	
		Texts Known and Lost.....	2—20
		That's Just What I Would Like to See Done.....	7—13
		The More We Spent, the Less We Have.....	10—30
		Then Came Spring.....	1—20
		They Did It Themselves.....	3—10
		Three Birds With One Hobby.....	2—13
		Three Birds With One Stone.....	11—45

Page
- 74
- 34
- 38
- 24

Title	No.—Page
Tongue, Tethering the (Sermon).....	4— 34
Toward a Revision of the United States Foreign Policy	1— 9

U

Unveiling of a Memorial Plaque, The.....	10— 94
United Stewardship Council Statistics for 1947	10—23; 10— 25
Utility Bag, Clergyman's.....	7— 51

V

Vacation at a Camp Meeting.....	9— 42
Vacation, Read This Before You Plan Your	8— 8
Vacation, The Reverend John Doe Takes a Verbal Pictures, Using Words to Paint.....	7— 36
Vignettes of an Ecclesiastical Rebel 1—30; 3—18; 4—32; 5—18; 6—20; 7—15; 8—11	8— 22
Visiting Pulpit, The.....	2—16; 3—18; 4—32; 5—18; 6—20; 7—15; 8—11
Visual Education Makes Rapid Strides.....	8— 56

W

War, The Cost of.....	8— 42
WCTU Promotes Alcohol Education.....	10— 77
We Like Our Catholic Neighbors.....	3— 15
We Missed You Sunday.....	7— 39
We Worship Today.....	2—9; 3—9; 4—9; 5—9; 6—11; 11—28
Wedding Service, The—Part I.....	10— 82
Week Day Religious Training, Evolution of	11— 24
Welcome, This Minister Does Not Monopolize the	3— 34
What Constitutes a Memorial.....	2— 14
What Does Your Church Pay Its Minister?	10— 19
What We Spent for Religion.....	5— 56
Who Is This King?.....	2— 11
Why a Certain Lizard Wears a Slack Suit.....	11— 46
Wire Recorder, More Experiences With the Wire Recorder, We Find Many Uses for Our	4— 13
Women Have Not Been Silent.....	9— 15
Words of Pleasant Dreams, The.....	3— 36
Word of God, Public Reading of the.....	4— 8
World-Around Angelus on September 19.....	11— 47
Wurlitzer Announces New Organ.....	11— 70

Y

Ye Shall Live Also.....	5— 26
Young Adults, Problems That Face.....	2— 24

Z

Zionism—The Return of the Jews.....	8— 52
-------------------------------------	-------

INDEX OF BOOKS REVIEWED

Author, Title and Publisher	No.—Page
-----------------------------	----------

A

Aalders, G. C.; Berkouwer, G. C.; Bouma, C.; Toit, S. D.; Stoker, H. G.—Calvinism in Times of Crisis. (Baker Book House)	1— 65
Abernethy, Jean Beaven, Editor—Meditations for Women. (Abingdon-Cokesbury Press)	6— 66
Adams, Hampton—Ambassadors in Chains. (The Bethany Press)	5— 66
Alleman, H. C.—Personal Religion. (Muhlenberg Press)	9— 51
Alleman, H. C. and Flack, E. E., Editors—Old Testament Commentary. (Muhlenberg Press)	9— 47
Anderson, Oscar A.—With Him All the Way. (Augsburg Publishing House)	6— 61
Appleman, Hyman J.—Christ Is Our Strength. (Fleming H. Revell Co.)	7— 63
Augustine, Saint, Writings of, Vol. IV. (Cima Publishing Co.)	9— 50
Aulen, Gustaf—Church, Law and Society. (Charles Scribner's Sons)	8— 63

B

Baker, Gordon Pratt—The Witness of the Prophets. (Abingdon-Cokesbury Press)	7— 61
Bartlett, Gene E.—The News in Religion. (Abingdon-Cokesbury Press)	6— 60
Baxter, Batsell Barrett—The Heart of the Yale Lectures. (The Macmillan Co.)	5— 61
Belden, Albert D.—Pax Christi. (Brethren Publishing House.) 155 pages.....	11— 65
Bilheimer, Robert S.—What Must the Church Do? (Harper & Bros.)	1— 58
Blackwood, Andrew W.—The Protestant Pulpit. (Abingdon-Cokesbury Press)	5— 65
Blackwood, James R.—The Soul of Frederick W. Robertson. (Harper & Bros.)	1— 60
Boehme, Jacob—The Way to Christ. (Harper & Bros.)	2— 64
Bowman, John Wick—The Religion of Maturity. (Abingdon-Cokesbury Press)	9— 46
Boyer, Merle William—Everyman's Adventure. (Harper & Bros.)	9— 51
Brock, Earl E.—A Devotional Interpretation of Familiar Hymns. (Fleming H. Revell Co.)	3— 62
Brustat, A. W.—Partnership With God. (Ernst Kaufmann, Inc.)	8— 67
Bryan, Allene—Primary Sunday School	

Author, Title and Publisher	No.—Page
Work. (Sunday School Board of Southern Baptist Convention).....	1— 66
Burkhardt, Roy A.—How the Church Grows. (Harper & Bros.)	2— 60
Butler, G. Paul—Best Sermons, 1947-48 Edition. (Harper & Bros.)	4— 63

C

Cadbury, Henry J.—Jesus: What Manner of Man? (Macmillan Co.)	3— 61
Cailliet, Emile—The Beginning of Wisdom. (Fleming H. Revell Co.)	7— 60
Caldwell, Ernest Cadman—An Approach to the Teaching of Jesus. (Abingdon-Cokesbury Press)	3— 60
Carmichael, Leonard, Editor—Manual of Child Psychology. (John Wiley & Sons, Inc.)	6— 66
Coffin, Henry Sloane—God Confronts Man in History. (Charles Scribner's Sons)	3— 60
Crawford, John E., and Woodward, Luther E.—Better Ways of Growing Up. (Muhlenberg Press)	8— 60
Crossland, Weldon—How to Increase Church Attendance. (Abingdon-Cokesbury Press)	2— 60
Cushman, Ralph Spaulding—The Pocket Book of Faith. (The Upper Room)	3— 62

D

Davies, D. R.—The Sin of Our Age. (The Macmillan Co.)	8— 60
Day, Richard Ellsworth—The Borrowed Glow. (The Judson Press)	4— 64
Dibelius, Dr. D. Otto—Ruf Zum Gebet (Call to Prayer). (Wichern Verlag, Berlin)	5— 69
Dillstone, F. W.—The Holy Spirit in the Life of Today. (The Westminster Press)	2— 63
Dodd, C. H.—The Johannine Epistles. (Harper & Bros.)	2— 65
Duckett, Eleanor Shipley—Anglo-Saxon Saints and Scholars. (The Macmillan Co.)	3— 63

E

Eakin, Mildred Moody and Frank—The Pastor and the Children. (The Macmillan Co.)	3— 65
Eastman, Fred—Christ in the Drama. (The Macmillan Co.)	7— 64
Easton, Burton Scott—The Pastoral Epistles. (Charles Scribner's Sons)	4— 61
Elliott, William M., Jr.—For the Living of These Days. (John Knox Press)	3— 62
English, E. S.—Studies in the Epistle to the Colossians. (Our Hope Press)	4— 61

F

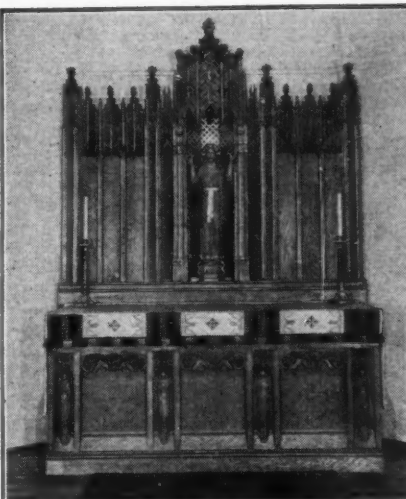
Farmer, Herbert H.—God and Men. (Abingdon-Cokesbury Press)	7— 60
Felner, Charles Lee—Hosea: God's Love for Israel. (American Board of Missions to the Jews, Inc.)	6— 62
Ferguson, Walter—Journey Through the Bible. (Harper & Bros.)	7— 60
Ferre, Nels F. S.—Evil and the Christian Faith. (Harper & Bros.)	2— 62
Ferre, Nels F. S.—Pillars of Faith. (Harper & Bros.)	8— 62
Fishbach, Julius—Story Sermons for Boys and Girls. (Abingdon-Cokesbury Press)	6— 66
Fisher, Lois—You and the United Nations. (Childrens Press, Inc.)	5— 69
Fletcher, Joseph F., Editor—Christianity and Property. (The Westminster Press)	8— 63
Fritz, John H. C.—The Essentials of Preaching (Concordia Publishing House)	11— 60

G

Gage, Albert H.—Increasing Church School Attendance. (Zondervan Publishing House)	1— 66
Geer, Owen M.—Christ's Pathway to Power. (Abingdon-Cokesbury Press)	1— 63
Geiseman, O. A.—For Peace Within. (Ernst Kaufmann, Inc.)	6— 61
Glimm, Francis X.; Marique, Joseph M. F., S. J.; Walsh, Gerald G., S. J.—The Apostolic Fathers. (Cima Publishing Co.)	6— 64
Goodspeed, Edgar J.—Paul. (John C. Winston Co.)	5— 64
Gossip, Arthur John—In the Secret Place of the Most High. (Charles Scribner's Sons)	1— 63
Guerry, Emile—God the Father. Meditations. (Sheed and Ward)	7— 63

H

Hansen, Herbert W.—Common-sense Living. (Abingdon-Cokesbury Press)	4— 63
Harkness, Georgia—Prayer and the Common Life. (Abingdon-Cokesbury Press)	9— 46
Haselmayer, Louis A.—Lambeth and Unity. (Morehouse-Gorham Co.)	9— 49
Hause, Alvin G.—A Church at Work. (Western Baptist Publishing Co.)	4— 66
Heim, Ralph G.—A Harmony of the Gospels. (Muhlenberg Press)	3— 65
Henry, F. H.—Such as I Have. (Abingdon-Cokesbury Press)	2— 61
Henry, Matthew—Matthew Henry's Bible	



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Author, Title and Publisher	No.—Page
Commentary. (Fleming H. Revell Co.)	5—60
Herklots, H. G. G., and Lelper, Henry Smith—Pilgrimage to Amsterdam. (Morehouse-Gorham Co.)	8—63
Hockman, William S.—The Religious Screen. (Education Screen)	4—67
Holdcraft, Paul E.—Cyclopedia of Bible Illustrations. (Abingdon-Cokesbury Press)	4—60
Horton, Walter M.—Our Christian Faith (Revised Edition). (The Pilgrim Press)	9—50
Hunter, Archibald M.—Introducing the New Testament. (The Westminster Press)	6—63
Hunter, Edwin A.—The Small Town and Country Church. (Abingdon-Cokesbury Press)	8—64
Hutchins, William N.—Discovering Wayside Treasures. (The Judson Press)	5—66

J

Johnson, Raymond B.—What Is Happening in Religious Education? (The Beacon Press)	11—64
--	-------

K

Kaplan, Mordecai M.—The Future of the American Jew. (The Macmillan Co.)	8—65
Kellersberger, Julia Lake—A Life for the Congo. (Fleming H. Revell Co.)	3—63
Kemp, Charles F.—Physicians of the Soul. (The Macmillan Co.)	4—62
Kierkegaard, Soren—The Gospel of Suffering and the Lilies. (Augsburg)	11—60
Kildahl, Harold B., Jr.—Family Affairs. (Augsburg Publishing House)	8—60
Knox, John—On the Meaning of Christ. (Charles Scribner's Sons)	4—60
Knudsen, Ralph E.—Christian Beliefs. (The Judson Press)	3—64
Kunkel, Fritz—My Dear Ego. (The Pilgrim Press)	4—64

L

Laubach, Frank C.—Teaching the World to Read. (The Friendship Press)	9—50
Leach, William H.—Protestant Church Building. (Abingdon-Cokesbury Press)	8—64
Lee, Umphrey—Render Unto the People. (Abingdon-Cokesbury Press)	1—60
Lelper, Henry Smith—Christianity Today. (Morehouse-Gorham Co.)	2—60
Lester, Muriel—It So Happened. (Harper & Bros.)	3—63
Lewis, C. S.—The Abolition of Man. (The Macmillan Co.)	1—64
Lewis, C. S.—George MacDonald. (The Macmillan Co.)	4—62
Lewis, C. S.—Miracles: A Preliminary Study. (The Macmillan Co.)	6—62
Lillie, Amy Morris—Stephen, Boy of the Mountain. (E. P. Dutton & Co.)	3—65
Loeneriz, R. J., O. P.—The Apocalypse of St. John. Authorized translation by Hilary J. Carpenter. (Sheed & Ward)	9—43
Lowrie, Walter—Art in the Early Church. (Pantheon Books)	6—65
Luccock, Halford E., and Brentano, Frances—The Questing Spirit. (Coward-McCann)	3—60
Luccock, Robert E.—The Lost Gospel. (Harper & Bros.)	7—63
Lunn, Charles E.—Pilot to the Sky. (The Hobson Press)	3—65
Luthi, Walter—Daniel Speaks to the Church. (Augsburg Publishing House)	6—60
Lyons, William Nelson, and Parvis, Merrill M.—New Testament Literature. (University of Chicago Press)	11—64

Mc

McGee, Harry F.—Sermons on the Way of Life. (Moody Press)	1—62
McGill, S. W.—Financial Campaign Plan Book. (Mimeographed)	2—61
McKim, Judson J.—The Formal Wedding. (Fleming H. Revell Co.)	1—60

M

Macartney, Clarence E.—The Greatest Questions of the Bible. (Abingdon-Cokesbury)	11—60
MacFarland, Charles C.—Lyman Pierson Powell: Pathfinder in Education and Religion. (Philosophical Library)	5—60
Martin, A. D.—A Plain Man's Life of Christ. (The Macmillan Co.)	3—62
Martin, Hugh—Great Christian Books. (The Westminster Press)	8—66
Maus, Cynthia Pearl—The World's Great Madonnas. (Harper & Bros.)	1—58
Maynard, Theodore—Humanist as Hero, The Life of Sir Thomas More. (The Macmillan Co.)	5—67
Meadowcroft, Ralph Sadler—Postlude to Skepticism. (The Cloister Press)	8—60
Meckel, Aaron N.—New Day for Evangelism. (E. P. Dutton & Co.)	1—58
Meland, Bernard Eugene—Seeds of Redemption. (The Macmillan Co.)	1—65
Miers, Earl Schenck—Valley in Arms. (Westminster Press)	1—67
Miller, Alexander—Christian Faith and My Job. (Association Press)	4—66
Miller, John Homer—Why We Act That	

Author, Title and Publisher	No.—Page
Way. (Abingdon-Cokesbury Press)	1—59
Miller, Park Hays—Christian Doctrine for Sunday School Teachers. (Oscar A. Wilde Co.)	6—66
Miller, Randolph Crump, Editor—The Church and Organized Movements. (Harper & Bros.)	5—68
Morgan, G. Campbell—Notes on the Psalms. (Fleming H. Revell Co.)	9—48
Murray, Joseph James—Wild Wings. (John Knox Press)	3—65

N

Newton, Joseph Fort—The One Great Church. (Macmillan)	11—61
Nichols, James Hastings—Primer for Protestants. (Association Press)	2—60
Niemoller, Martin—Of Guilt and Hope. (Philosophical Library)	1—61
Novotny, Louise Miller—Women and the Church. (Standard Publishing Co.)	4—65

O

Ockenga, Harold J.—The Spirit of the Living God. (Fleming H. Revell Co.)	2—68
Olsen, Kermit R.—First Steps in Prayer. (Fleming H. Revell Co.)	5—68
Oursler, Fulton—The Precious Secret. (The John C. Winston Co.)	7—65

P

Parker, Everett C.; Inman, Elinor, and Snyder, Ross—Religious Radio: What to Do and How. (Harper & Bros.)	7—64
Pastors of the Evangelical Lutheran Church—Unto a Living Hope. (Augsburg Publishing House)	5—65
Paterson, John—The Goodly Fellowship of the Prophets. (Charles Scribner's Sons)	7—61
Patterson, Harriet-Louise H.—Around the Mediterranean With My Bible. (The Judson Press)	8—64
Pattison, T. Harwood—The Making of the Sermon. (The Judson Press)	5—62
Perrin, H.—Priest-Workman in Germany. (Sheed & Ward)	9—50
Phillips, J. B.—Letters to Young Churches. (The Macmillan Co.)	11—64
Pittenger, W. Norman—A Living Faith for Living Men. (The Cloister Press)	11—60
Poulton, Dorothy F.—Songs for Preschool Children. (Standard Publishing Co.)	3—64

Q

Quimby, Chester Warren—John, the Universal Gospel. (The Macmillan Co.)	2—65
Quimby, Chester Warren—The Jubilant Year. (Abingdon-Cokesbury)	4—64

R

Revueltas, Jose—The Stone Knife. (Reynold and Hitchcock)	8—67
Ritchie, John—Indigenous Church Principles. (Fleming H. Revell Co.)	2—60

S

Schauer, J. L.—The Polity of the Churches. (Church Polity Press)	7—66
Schonfield, Hugh J.—The Jew of Tarsus. (The Macmillan Co.)	5—63
Schmidt, John—Letters to Corinth. (The Muhlenberg Press)	2—61
Scottford, John R.—Church Union, Why Not? (The Pilgrim Press)	11—62
Schweitzer, Albert—Prophet in the Wilderness. (The Macmillan Co.)	4—62
Seaver, George—Albert Schweitzer. (Harper & Bros.)	5—67
Sellers, E. O.—Evangelism in Sermon and Song. (The Moody Press)	6—66
Shinn, Roger L.—Beyond This Darkness. (Association Press)	8—67
Shoemaker, Helen Smith—Prayer and You. (Fleming H. Revell Co.)	11—65
Shoemaker, Samuel M.—How You Can Find Happiness. (E. P. Dutton & Co.)	1—59
Sholty, Captain A. H.—Twice in Two Thousand Years. (The Otterbein Press)	3—65
Shrigley, G. A.—Cleveland—Daily Prayer Companion. (Foster & Stewart)	3—62
Shroyer, Montgomery J.—The Synoptic Gospels: A Guide for Bible Readers. (Abingdon-Cokesbury Press)	6—64
Shuler, R. P.—What New Doctrine Is This? (Abingdon-Cokesbury Press)	2—67
Sikorsky, Igor I.—The Invisible Encounter. (Charles Scribner's Sons)	4—60
Simkhovitch, Vladimir G.—Toward the Understanding of Jesus. (The Macmillan Co.)	4—69
Slemp, John Calvin—Christian Teachings for Personal Living. (Judson Press)	1—63
Smith, Irene Catherine—Solving Church School Problems. (Warner Press)	3—64
Smith, Roy L.—Preach the Word. (Abingdon-Cokesbury Press)	5—61
Sondel, Bess—Are You Telling Them? (Prentice-Hall, Inc.)	4—65
Speers, Wallace C.—Laymen Speaking. (Association Press)	4—67
Spencer, Bonnell—They Saw the Lord. (Morehouse-Gorham Co.)	2—68
Stafford, Russell Henry—We Would See	

Author, Title and Publisher	No.—Page
Jesus. (The Pilgrim Press)	4—60
Steele, Douglas V.—Prayer and Worship. (Association Press)	1—63
Stevenson, Isabelle—The Greystone Book of Gifts You Can Make Yourself. (Greystone Press)	9—51
Swann's Translation of the New Testament. (New Testament Publishers)	9—46
Sweet, William Warren—The American Churches. (Abingdon-Cokesbury)	11—61

T

Taft, Charles P.—Why I Am for the Church. (Farrar, Straus & Co.)	1—58
Tasker, R. V. G.—The Old Testament in the New Testament. (The Westminster Press)	2—66
Taylor, A. E.—The Christian Hope of Immortality. (The Macmillan Co.)	2—63
Taylor, A. E.—Does God Exist? (The Macmillan Co.)	1—64
Truitt, George W.—Christmas Messages. (Moody Press, Chicago)	1—62

U

Upham, Thomas C.—The Interior Life Abridged by Olive M. Winchester. (Beacon Hill Press)	7—62
---	------

V

Venable, Charles L.—A Reading of Revelation. (Muhlenberg Press)	8—61
---	------

W

Walker, H. Torrey—Christ or Confusion. (The Muhlenberg Press)	2—68
Walker, H. Torrey—The Holy Venture. (The Muhlenberg Press)	6—60
Wall, Ernest—The Sovereign Emblem. (Abingdon-Cokesbury Press)	8—67
Walsh, Chad—Stop Looking and Listen. (Harper & Bros.)	4—64
Watson, Goodwin—Youth After Conflict. (The Association Press)	6—65
Watts, Alan W.—Behold the Spirit. (Pantheon Press)	7—61
Wei, Francis C. M.—The Spirit of Chinese Culture. (Charles Scribner's Sons)	7—66
Wicks, Robert Russell—What Is a Man: A Design for Living That Makes Sense. (Charles Scribner's Sons)	1—66
Williams, Walter G.—The Books of the Law: A Guide for Bible Readers. (Abingdon-Cokesbury Press)	6—64
Willoughby, Harold R.—The Study of the Bible Today and Tomorrow. (University of Chicago Press)	4—60
Wright, Frank L., Jr.—Out of Sight Out of Mind. (National Mental Health Foundation, Inc.)	9—51
Wuest, Kenneth—Studies in the Vocabulary of the Greek New Testament. (Wm. B. Erdmans Publishing Co.)	6—63

INDEX OF EDITORIALS

Title	No.—Page
After Fifty Years	11—8
Before the War Starts	7—7
Believe, It Is Hard for Us to	6—82
Brotherhood Week February 22-29	5—7
Candlelight—Candlelighting	2—82
Christmas, What Did You Get From?	3—73
Church Building, What's New in	1—7
Cleveland, Bouquets for	2—82
Displaced Persons, Your Church and the	8—83
Do You Remember to Forget?	5—81
Easter in Manhattan	8—7
Farming Is Good Business	1—8
Florida Church Has Year Around Program	4—80
Four Things at the Same Time, It's Hard to Do	3—74
Golden Rule in Power Politics	8—7
Historic Resistance to a Conscript Army	9—7
Local Church, Give Priority to the	5—7
Local Church, Strengthen the	3—7
Minister in a Socialistic State, The	11—69
National Christian Teaching Mission, An Appraisal of the	6—7
Newlyweds, Advice to	9—66
Nihilism, The Spectre of	9—66
One Hundred Years of Christian Service	7—82

Title	No.—Page
P	
Pay Envelope, There's a Lot of Talk About	9—7
Political Aims of the War Party	5—82
President Truman Tell the Protestant Clergymen?, What Did.....	2—7
Protestantism in Argentina.....	5—82
R	
Russia Know the Atomic Secret?, Does..	4—80
Russia, Let's Fight.....	2—7
S	
Substitutes for Stewardship.....	4—7
T	
Tax Exemption a Sign of Union of Church and State	1—7
Time Running Out?, Is	1—8
Too Old to Hate.....	11—7
V	
Victory Bowl, The.....	1—8
W	
War Cycle, The.....	8—82
Week Day Religious Education, What Shall We Do About.....	7—7
What's Ahead for the Churches.....	10—11

NEWS OF THE RELIGIOUS WORLD

Title	No.—Page
A	
Akron Church Provides Polio Ward.....	2—18
Ask Increase in Clergy Salaries.....	9—63
B	
Bibles Distributed in Arab Countries....	3—36
Biblical Figures in Modern Clothes, Windows Depict	6—71
Boycotting Member, Congregation Guilty of	3—70
C	
C. O. S. 12 Millions Spent for.....	2—22
Canadian Synod Discusses Church Union..	1—75
Champaign Halts Weekday Training.....	7—78
Church Honors City, School Employees....	6—49
Church Market, Pastor Starts.....	3—39
Church Publishing House Association, Form	6—75
Church Radio Stations, Permits Granted to	8—79
Commissioner Sustains Parochial Bus Transportation	10—80
Communist Could Be Church Member....	2—22
Conference Seeks to Calm War Fever.....	8—57
Congratulate Texans for Ejecting Minister	3—56
Congregation Guilty of Boycotting Member	3—70
E	
Excavators Discover Ancient Monastery..	1—71
F	
First Cooperative Protestant Movie Shown	1—31
FM Transmitter, Synod Begins Construction of	5—73
Foreign Missions in 1946, 32 Millions Spent on	2—30
G	
Georgia Minister Enters Gubernatorial Campaign	6—81
Goats, 2,000 Planned for Japan; Heifers, 1,000 for Europe.....	8—40
Greek Rite Churches Vote to Change Calendar	6—14
H	
Hits at Super-Church Idea.....	9—10
House Bills Would Give Aid to Parochial Schools	9—25
J	
Jehovah's Witnesses Denied Citizenship....	2—76
Jackson, Stoney, Available for Lectures....	5—16
Japanese Christian Workers Hold Conference	1—37
Judge Dismisses Discrimination Claim of Indian	10—20
K	
Kentucky Legislature Gets Church Tax Bill	7—79
L	
Liquor Licenses for Churches, Free.....	6—58
M	
Memorial to Hymn Writer Unveiled.....	3—51
Minister Gives 50% Oil Profits to Charity	4—78
Minister Helped Excavate Gold Slabs....	1—73
Missionaries, Send Record Number of....	8—71
Mother, Names American.....	8—75
P	
Peace Drive, Church Women Launch.....	8—74
Presbyterian Name, Wants Journals to Drop	5—73

Title	No.—Page
Provisions in Draft Act Called Better Than 1940	10—81
Publishing Executive Ordained Deacon at 69	9—25
R	
Released-Time Classes to Continue in New York City	7—78
Released-Time Doomed in St. Louis.....	7—32
Released-Time Instruction Banned in Michigan	7—77
Released-Time, To Recommend Continuance of	7—71
Relief, Church to Be Sold for	5—77
Religion Courses, Drop Credits for.....	7—53
Religious Freedom, Geneva Session Safeguards	4—76
Religious Garb in Schools, Seek to Bar..	5—77
Reports Danish State Churches Losing Ground	1—70
Reports Decline in Educational Level of Ministry	4—52
Repudiate Truman Proposals.....	7—78
Russia, Finds Religious Freedom in.....	4—77
S	
St. Peter's Excavations Stepped Up.....	4—30
Scholarships to Italian Nurses, Give.....	5—77
Seattle Discontinues Released-Time Classes	7—25
Shut-Ins, Records Services for.....	4—46
Singing Church Commercial Get Results	7—81
Soundfilm Teaches Origins of Writing and Down to Present Day.....	8—51
Stewardship Film Released to Other Groups	4—46
Suit Filed to Oust Nuns, Priests From Schools	7—74
V	
Vatican Circulates Pope-Truman Messages	1—49
W	
Waldensians Set Emancipation Celebrations	5—78
Washington Clergy Get Personality Tests..	10—106
Woman Pastor to Be Ordained.....	8—74
Works in Factory to Raise Mission Funds	2—37
Y	
Young People Needed for Overseas Work..	8—25
INDEX OF SERMON ILLUSTRATIONS—PROSE	
Title	No.—Page
A	
Affliction Is Like Dust.....	7—67
All God's Children.....	1—41
Authority of the Bible, The.....	11—68
B	
Be Yourself: Don't Follow the Crowd....	6—69
Beginning the Day.....	3—67
Birth of the Christian Religion.....	11—35
Brilliant Failure, A.....	1—45
By Our Very Door!.....	1—70
C	
Christ-Filled Lives	1—68
Christ, the Light of God.....	3—26
Christ the Way.....	7—68
Church Reflects a Higher Standard, The	9—52
Church That Is Truly Christian, The....	4—75
Communion of Saints, The.....	8—70
Compelling Christ, The.....	5—71
Conquering Jealousy	2—70
Control Your Tongue	9—53
Conversation and Contagion.....	5—70
Costly Living	6—59
Courage Through Purpose and Faith.....	8—71
Cure for Loneliness, A.....	9—55
D	
Dark Mile, The.....	4—78
Discipline Leads to the Full Life.....	3—66
Disjointed Lives	4—74
Doing One's Best	4—75
Drama of Life, The.....	5—72
Dream-Harnessed Purpose, A.....	5—70
E	
Easter Hope, The.....	6—59
Emotion in Religion.....	11—68
F	
Failure May Be Your Best Friend.....	7—69
Forward Together	11—36
G	
God Is at Work.....	8—68
God Is in Christ.....	2—74
God Reigns, The Universe Still Lives....	5—70
God Sees Us All the Time.....	1—68
God Will Speak to You.....	8—68
H	
Heaven, Best Route to.....	11—39
How Saints Are Recognized.....	11—38



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Title	No.—Page
I	
In the Darkness We See God.....	9—52
Incalculable in Life, The.....	5—71

L	
Larger Center of Reference, A.....	5—71
Lelure.....	1—54
Lifted Up to the Light of Heaven.....	4—74
Literature and Travel.....	11—40
Love: Human and Divine.....	11—39
Love the Supreme Virtue.....	6—59

M	
Majesty of God, The.....	6—68
"Mind That Light".....	4—41
Mountain of Misery, The.....	3—33
Music.....	1—53
Music and Revelation.....	11—40

N	
Need for Light, The.....	9—53
Need of Light From Above.....	3—37
New Life in the Church.....	7—71
No Sectarianism in Heaven!.....	2—73

O	
On Reading Poetry.....	1—54
On Whom Is the Judgment?.....	9—52
One Step at a Time.....	8—68

P	
Palm Sunday Appreciation.....	6—59
Paul the Stoic.....	11—36
People Who Care.....	11—68
Perfect Love.....	7—33
Precept and Performance.....	1—16
Purpose of Living, The.....	4—75

Q	
Qualitative Test, The.....	3—66

R	
Radiance of Life, The.....	8—68
Religion of Secularism.....	7—39

S	
Security Is With God.....	2—72
Sense of Belonging, The.....	8—69
Sharing the Load.....	4—74
Singing About It.....	1—69
Sleeping Prince, The.....	11—36
Steadfast Through the Years.....	9—53
Stream of God's Friendliness, The.....	2—70
Superficial Judgments.....	4—74

T	
Take the Bible and Read It.....	1—33
"The Road of the Loving Heart".....	7—68
There Is No Other Way.....	7—67
Think With the Mind of Christ.....	7—69
Today's Opportunities.....	3—37
Trusting in the Faithfulness of God.....	9—52

W	
Walls Become Tombstones, When.....	11—68
We Can Witness for Christ.....	4—75
We Have a Companion.....	2—73
We Know God in Jesus.....	7—67
What Christ Reveals in Man.....	8—70
What Do We Hear?.....	1—68
What We Shall Be, We Are Now Becoming.....	5—70
What Would a Christian Do?.....	1—69
When Sin Is Gray.....	3—67
Where Do You Live?.....	3—67
Where Inner Peace Starts.....	3—66
"Who's Back of You?".....	1—12
Why Christ Is Luminous.....	6—68

INDEX OF SERMON STARTERS

Title	No.—Page
A	
Abelard and Heloise.....	7—47
An Old Man Looks at the World.....	7—47
Autumn Plowing.....	2—50

C	
Cathedral of the Universe.....	5—48
Christianity and Democracy.....	9—19
Church's Duty, The.....	3—47
Conflicting Ideas.....	9—19
Creative Convictions.....	2—46

D	
Deliverance.....	6—46
Divine Union.....	6—46
Divine Wisdom.....	3—48
Dogmas and Doors.....	8—38

E	
Eclipse of Christ, The.....	9—19
Eternal Galilean, The.....	8—38
Eternity.....	9—17

F	
Finding Hidden Treasure.....	1—50
Fire of the Heart, The.....	6—46

Title	No.—Page
G	
Good Friday.....	6—42

H	
Holy Russia.....	9—19

I	
Ideas of God.....	7—46

L	
Laughter.....	3—47
Life and Dogma.....	9—18
Live Like Lilies.....	3—44

M	
Mission of the Poet.....	7—43
Morbus Sabbaticus.....	11—32
My Prayer.....	3—48
My Spiritual Home.....	8—37

O	
One Destiny.....	2—52
Optimist and Pessimist.....	6—46

P	
Perfect Friendship.....	7—42
Poetry of Christ, The.....	2—46
Purpose of Life.....	9—18

R	
Religion.....	4—45
Religion and Science.....	7—43
Revelation.....	6—47
Rhythm of Life, The.....	5—45

S	
Secrets of Effective Prayer.....	8—34
Sense of Proportion, A.....	4—48
Serene Starter.....	4—42
Snow.....	5—48
Spirit of Truth, The.....	8—34
Spiritual Values.....	4—48
Such Is the Kingdom.....	8—36

T	
Tree Grows Tall.....	3—45
Triumph of the Saints.....	5—49

U	
Unseen Presence, The.....	6—45

V	
Virginians.....	9—18
Virtues: Minor and Major.....	4—48

W	
Winging Onward.....	7—46

INDEX OF SERMON ILLUSTRATIONS—POETRY

Title	No.—Page
A	
Abraham Lincoln.....	5—46
After Sunset.....	5—46
An Ancient Prayer.....	7—45
Apology for Age.....	6—44
Arbutus.....	6—45
B	
Beatrice.....	11—34
Be True.....	9—18
Bells, The.....	4—44
Birthday Wish.....	2—48

C	
Calvary.....	6—55
Christ Child.....	3—46
Christ-Child, The.....	2—50
Christmas Hymn.....	3—12
Christmas Message, A.....	2—47
Christmas Symbol, The.....	2—14
Confessional.....	6—44
Constancy.....	3—46
Conviction After Sorrow.....	5—47

E	
Easter Faith.....	5—53
Easter Meditation.....	5—54
Easter Sacraments.....	5—44
Easter Tribute.....	3—53
Easter Wish, An.....	5—53
Empty Tomb, The.....	5—54
Eternity.....	2—50
Evening.....	11—35
Everyman a Crowd.....	2—48

F	
Fame and Friendship.....	8—35
For Susan, An Hour Old.....	1—52
Four Things.....	4—44

G	
Gates.....	1—52
Generosity.....	8—34
God of the Heights.....	7—70
Good Friday.....	5—54
Gratitude for Inspiration.....	2—50

Title	No.—Page
H	
Happy Moments.....	9—18
Heart and Mind.....	1—55
Heaven's Touch.....	5—47
Hell.....	4—41
Holy Hour, The.....	5—47
Holy Saturday: Easter Sunday.....	6—45
Hospitality.....	8—37
Hymn of Spring.....	7—45

I	
I Married the Minister.....	8—59
Immanuel Singing.....	5—46
I Need You.....	6—45
In a Cemetery.....	9—18
Interrogation.....	6—22

L	
Life's Journey.....	7—44
Light Beyond, The.....	6—30
Light That Shines, The.....	2—53
Lion and the Lamb, The.....	8—77
Little People.....	8—35
Love.....	1—53
Love Immortal.....	6—44
Love Is Best.....	2—50
Love Song.....	7—45
Love's Double Fortress.....	2—48

M	
Madonna of the Aged.....	2—48
Man and God.....	9—17
Master Race, The New.....	5—36
Master to His Disciples, The.....	4—44
Merry Making Parson.....	9—17
Mother.....	7—58
My Book Shelves.....	7—44
My Dream House.....	1—52
My Master Died at Thirty-Three.....	8—77
My New Bible.....	3—12

N	
Nativity Song.....	3—46
Night.....	2—48

O	
O Lifted Cross.....	6—55
One Red Rose.....	8—36
Open Door, The.....	4—44
Our Christ.....	2—12
Our Lady.....	3—45

P	
Prayer.....	7—44
Prayer of the Obscure.....	11—34
Prayer for Our Firemen, A.....	8—16
Preacher's Prayer, The.....	2—12
Prodigal's Return.....	2—48

Q	
Quest.....	11—35

R	
Resurgam.....	6—44
Resurrection, The.....	5—54

S	
Somewhere Along the Road.....	6—12

T	
Thanks for Everything.....	2—12
Then Laugh.....	5—46
To Those Who Preach.....	1—52
To W. P.....	6—44
Treasure and Pleasure.....	7—44
Tree Grows Tall, A.....	3—45
Triumphant.....	3—46; 9—17
Two Words.....	4—44

V	
Value of Love, The.....	8—36

W	
When Evening Comes.....	6—44
When Waves the Yellowed Corn.....	1—53
Wisdom's Fate Today.....	11—35
With Faith in My Heart.....	6—55
Wonder.....	2—48

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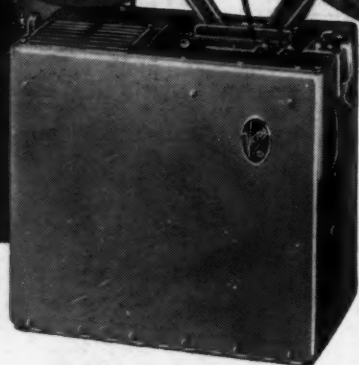
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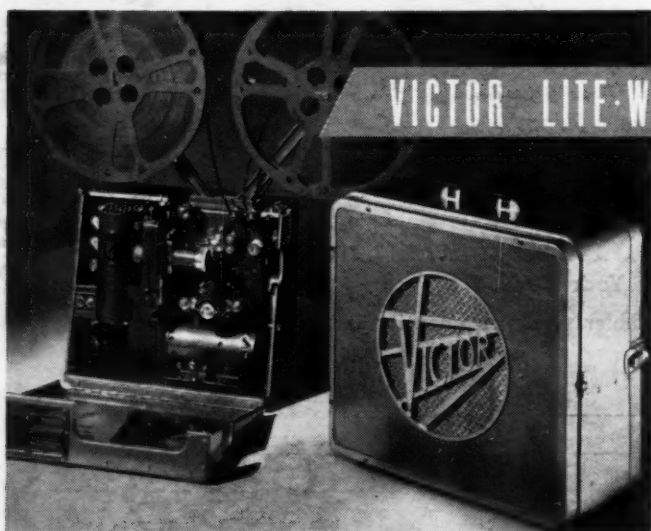
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